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Social Reconstruction (VI)

A Morally Sound Society (2)

We touched briefly on the importance of proper moral education. In view of the immortality of the soul and of the dependence of its ultimate happiness on moral life, all educational factors must consider the training of the will or of character of great importance, as also the inculcation of sound moral principles. To leave this task to the home and to environment, and thereby to relieve the school of this obligation, is intolerable. The school auxiliary to the home; and the latter needs assistance both for the moral training and the intellectual development of the child. Many parents are no more fit for the one than for the other duty, or have no time for either. It is plain, then, that in addition to the teachers, the state must or wishes to co-operate with the parents, it must leave to the latter the choice of the system of education. Under no condition may parents, who consider moral education an impossibility without religious training, be coerced to send their children into irreligious schools.

The school must co-operate with the parents in matters of education. It cannot assume to replace them for the obvious reason that on the parents falls the chief obligation of this task according to the laws of nature. Education must begin long before the school age of the child. It must be begun at a time when no one except the parents can impart it. It is no less evident that the parents have duties towards the child by far exceeding those of any one else, and impossible to every one else. This being so, the parents must have the right to determine what manner of education is in harmony with these duties.

We are well aware that the state, too, has duties towards the child as its citizen. But it is not difficult to realize that these duties are of less importance than those of the parents. They concern chiefly the child's success in temporal affairs. In consequence the state may demand proper consideration of its duties, provided its demands are kept in harmony with the higher and prior demands, which concern the child's soul. Thus the state has a right to demand that education prepare the child for useful citizenship, and it may determine what intellectual standard of school education makes for success under the existing civilization and economic conditions. It is also for this secondary reason the authorities may hold the parents to their duty, or that they are even bound to eventually substitute their own educational interest, where

parents utterly neglect their duty. But beyond this the state may not go without infringing on higher and prevailing rights.

The earlier training of the child creates strong and lasting impressions. To a large extent it must take the form of example; and it naturally demands the co-operation of father and mother. Here again the authorities can and must render assistance. They must strive to keep the marriage bond intact; they must insist on sanitary and comfortable homes, whereby the child is kept in the home; and they must seek to afford the father the opportunity of proper hours of leisure at home. As long as these social demands cannot be attained, public authority should assist the parents by providing play grounds, properly supervised and, where the necessity for their creation exists, schools of domestic science for mothers.

There should not exist families so destitute that the life of the child is habitually devoid of cheer, nor should the false doctrines regarding the right of the parents to divorce be permitted to destroy true union and happiness. Nor should the physical, mental and moral life of the child be stifled, because the greed of builders and owners would crowd families into cramped living quarters. Evils of this nature the State must suppress with a firm hand; since it is the duty of civil authority to either prevent or abolish such conditions.

That the religious innovators sought an excuse for breaking the matrimonial bond in extreme cases, was bad enough. Civil authority, by following in their footsteps, and usurping the right to grant divorces for the most trivial reasons has made matters worse confounded. So widespread has divorce become in consequence, that it constitutes one of the most acute of modern evils. What harm results to the home and society, is today unmistakably evident. Nevertheless, well-known women and men both in our country and in Europe, in the face of the grave injury resulting from divorce, boldly advocate the motherhood of the parent under the fatherhood of the state. Do those to whom the welfare of the nations is entrusted, not perceive that the well-being, yea, the existence of nations is at stake?

Parents, filled with the strength and confidence the sacredness of the marriage bond imparts to them, and blessed with the happiness which thrives in the shelter of a true home, are able to impart their own strength of character and their own sublime standards to their children. Thus they make it possible for the latter to enter life strong of character and moral conviction, and imbued with

a spirit of kind consideration for others. Is this not sufficient proof for our assertion, that disregard for parental influence on the part of the state, and the state's over-emphasis of its own interest in the child's life, result in as much harm to society as to the home? The natural laws are well balanced, and are very effective in the production of social blessings.

It was our chief purpose to emphasize in the foregoing paragraphs the duties and rights of civil authority in respect to moral rectitude, and also their limitations. This investigation could not but lead us to the understanding that the state must obtain the co-operation of family and school, must co-operate in seeking the well-being of the entirety. It is true, this implies material prosperity in the first place; but it is equally true that material prosperity must not be sought at the cost of the higher goods of the soul. Thus the classes and families, civic and occupational groups, school and amusement have their functional duty of help, and are consequently obliged to avoid whatever is spiritually dangerous, and to create a sound moral atmosphere. From this moral duty no one and no group is excused. However, the greater the number of those bound together, the greater is also the number of those, who defy their duties. We cannot hope to induce all to live up to their obligations. But it is equally plain that it will make a world of difference, whether society is imbued with the spirit of moral duty, or has been trained to reject it. In the one instance there will be exceptions, but their number will be comparatively small and all such attempts to neglect moral duties will be opposed by the much larger number of social minded citizens; while in the other instance vice is rampant, temptation is freely indulged in, and not unfrequently immorality becomes a matter of profit.

We do not deny that the law alone can render but little help. Nevertheless, we strongly advocate protective moral laws. We consider them a temporary remedy which, although the direct influence may not be great, opens up the prospect of renewing gradually the true spirit of moral responsibility. In the first place, the state must throw around our boys and girls the most obvious safeguards. It must protect the morality of both male and female workers during the hours of employment. Municipal authorities must supervise amusements, and must prevent them from becoming morally dangerous, or a means of seduction for those, who after days spent in laborious toil seek in places of amusement a modicum of recreation and pleasure.

Conscious that of itself it cannot do very much in moral reform, the state should strive to co-operate with the powers which can accomplish much more in the renewal of the moral spirit. It is here schools and churches, and especially the Catholic schools and the Catholic Church, are of the greatest assistance. Not even religious prejudice may deny this fact. If then, because of unfavorable circumstances or for reasons of religious division, the state must observe impartiality as to the various

denominations for the sake of its own safety and existence, it cannot afford to let prejudice blind to such a degree as to oppose them and to hinder their free activity. It is not politic to please a prejudiced majority at the cost of the well-being and welfare of society. W. J. ENGELEN, S. J.

Long-Term Land Tenancy

III.

Conditions of Long-Term Tenancy.

It has already been observed that a policy of tenancy must safeguard the rights of both the owner and tenant. Unless proper provisions are made for this, farming under tenancy will not be successful.

Under long-term tenancy the title of the owner to his land must be clearly fixed. Owners fear that under long-term leases the rights of ownership become weakened, owing to the fact that the tenant as the possessor of the land comes to look upon it as though it were his own. Then, the owners must be protected against soil-robbery in the last years of the lease. The tenant is put under the temptation to exploit the land during the last years of the lease, if he will not renew the lease or if he knows that at its expiration he will not obtain a renewal.

On the other hand, the tenant must be permitted to do his farming under restrictions that are as little burdensome as possible. Only such restrictions can be countenanced as are necessary to protect the ownership and cultivation of the land. Furthermore, the tenant must be assured of a fair compensation for any improvements he makes on the land, which he has not exhausted at the expiration of his lease. Finally, the terms of tenancy must be such that he feels himself secure in his possession, that his labors are profitably remunerated, and that his possession is looked upon by him as though the land were his own.

In the interest of both owner and tenant the terms of tenancy must be carefully devised and prudently executed. First, the regulation of rents demands careful consideration. No fixed rule can be given for the payment of rents because these depend on a variety of factors—on the fertility of the soil, the nearness of the market, the condition of the roads, the restrictions on farming, the length of the tenure, and other more or less important factors.

It is agreed that the rent must be fair to both owner and tenant. A spirit of fairness must, therefore, be cultivated with regard to the relations arising in this matter between the two. An owner, who takes advantage of the competition between tenant by extorting a high rent, will soon find that if the tenant cannot get a fair surplus above his costs because all the surplus goes to the owner in the form of high rents, he will take the difference out of the value of the land. He is an unwise man who allows his capital to be eaten up in order to secure a high rate of interest on his investment. Unfairness on the part of the owner will in the long run revenge itself.

Similarly unfairness on the part of the tenant will create gradually an increasing burden of re-

restrictions. Furthermore, his tenure will be rendered more and more insecure as he approaches the end of his lease. Such insecurity is not conducive to the best results in farming.

The question of rents must therefore be solved in the spirit of fairness.

However, there are conditions which will affect the rate of the rent, and yet lie completely beyond the control of either owner or tenant. If money appreciates in value, it is obvious that the owner who continues to get the same amount of rent will be the loser in the transaction. So too, if the price of commodities sinks in value, the tenant, who sees his income cut down but must nevertheless meet the same amount of rent, will be bound in an economic slavery of the worst kind. Or, if crop disasters overtake the tenant, his condition also becomes a pitiable one. It should become a matter of honorable understanding in such a period of distress that the necessary food for the family of the farmer takes precedence over any payment of rents. Human rights rank far superior to property rights; in fact, the latter have no meaning excepting by virtue of their relation to the former.

Under long-term tenancy an occasional revision of the terms of the rent becomes important to both owner and tenant. In case of disagreement, recourse should be had to arbitration, and for this adequate machinery should be provided through competent tenancy legislation. Furthermore, price-index numbers could also serve as an automatic control for the rise and fall of the payment of rents. For this purpose they could especially be used to advantage, because price-index numbers grow in value as they are made applicable to longer and longer periods of time.

Secondly, proper provisions must be made to compensate the tenant for any improvements which he has made on the land and which he has not exhausted. Such improvements are of the nature of capital to the tenant, and if he knows that his invested capital is recognized as belonging to him and that his property rights regarding it will be respected, an incentive is given him to prevent, on the one hand, deterioration of the property and, on the other, to improve the property by every means at his disposal. The owner is thereby safeguarded against soil robbery, and the tenant is stimulated in his labors of farming. The result is an increase of return for both owner and tenant, because the history of tenancy has shown that where the property rights of the tenant have been respected, production has been increased far beyond the usual amount of production. It is obvious that it should be so, since both the owner and tenant are interested in property rights, even if in different ways, and the possession of property has never yet been a powerful incentive toward progress.

Because of the importance of these rights of the tenant, the English Tenancy Acts have regulated this question of unexhausted improvements with considerable detail. Without such regulation long-term tenancy becomes an impossible, because im-

practicable, thing. The success of long-term tenancy depends in a large measure on this respect for the rights of the tenant regarding improvements that have resulted from his labors. Any unearned increment is, of course, not a matter that concerns his rights. Arising from economic and social factors lying beyond his control it concerns society as such, and hence is a matter quite separated from that of the question of tenancy.

Thirdly, the maintenance of the land in good condition is of importance. This concerns, directly, the owner of the land. His ownership rights also must be respected and consequently safeguards must be given him as to his rights just as they are given to the tenant.

Such safeguards are found in the terms of the tenancy contract which regulate the use of the land. It is of interest to the owner to know just in what manner his land and the improvements on it are going to be used. If careful regard is had to the exigencies of farming and to the fairness of return to the tenant such regulations can only be productive of good. The danger lies in this, that restrictions as to the use of the land may so hedge in the activities of the tenant that the annual income is hereby unreasonably cut down. This is of advantage to neither owner nor tenant, as is clear.

These restrictions need be less severe, if the tenant is placed under bond for the proper use of the land. Very often such bond cannot be given. Co-operative land associations may yet develop a method which will provide the necessary bond for a tenant, who is just starting his business of farming. It is certain that co-operative credit banks of the Raiffeisen type have a fine field of undeveloped opportunities in this matter. It should engage their attention with the growing increase of tenancy in the United States. Wise action in this matter would be very helpful in directing the tenancy into right channels.

In like manner the tenant could be put under obligation to divert a part of his income into a reserve fund, from which the owner could be compensated should the tenant fail to live up to his contract regarding the maintenance of the land in good condition. In the event that he has fulfilled his terms of the contract, the money thus accumulated in the reserve fund could be claimed as his own upon the termination of the leasehold. Such a reserve fund would be practicable only under forms of long-term tenancy, since only under such forms is ample time given for the building up of such a fund.

Also in this matter adequate machinery for the arbitration of disputes would have to be provided for. Under a system of co-operative farming this could be easily arranged. A co-operative land association would be in a position to furnish not only disinterested but also expert arbitrators for any disputed matters.

The important point is that both the owner's and tenant's rights be safeguarded. If this is made the aim of tenancy legislation there is no question that the whole problem of tenancy will work itself out to the satisfaction of all those concerned in

the tenancy bargain. Perfection will, of course, be just as little attained under a system of tenancy as it is not now attained under a system of ownership. Yet there is no question either that the conditions of long-term tenancy are far from an adequate settlement in the United States.

A. J. MUENCH, D. S. S.

Some Arguments Against the Proposed Child Labor Amendment

Paper Read at the Third Catholic Conference on Industrial Problems

I.

The invitation to present my views on the Child Labor Amendment to the Catholic Industrial Conference came to me somewhat in the nature of a surprise. The fact of the proposal having been lost, had led me to believe that interest in the question had entirely subsided and all curiosity regarding the reasons for opposing it been quenched. I was, therefore, at first inclined to decline the invitation and to state my reasons for so doing in accordance with the opinion just mentioned. It occurred to me, however, that our officers had undoubtedly weighed well the reasons in favor of adding this subject to the program of this year's Conference, and so the other alternative, of accepting the call, was chosen, although somewhat reluctantly. Ultimately, the thought that an exposition of the principles on which the group I represent, based their opposition to this measure, might be desirable, helped to overcome whatever hesitancy may have remained.

In the very beginning I wish to clear away certain false notions regarding the attitude of that group toward the problem before us. We neither deny that the State has the right and the duty to protect the child against moral and physical evils threatening it, nor do we deny that there is room for child labor legislation in our country. Not a few of the States have neglected their duty to enact a child labor code meeting fully the requirements of an industrialized society. Nor would we declare Federal legislation for the protection of children to be out of the question under all circumstances and for all times; we can well conceive the possibility of being forced to ask from Congress some law or code intended for the protection of childhood, just as we realize it to be the duty of the State to enter the home and act for the parents whose neglect of their children is notorious and decidedly detrimental to their welfare. Realizing that, as Professor Arthur Twining Hadley, former President of Yale University, says in one of the lectures comprising his book: *Undercurrents in American Politics*, "America under the Constitution witnesses an actual exercise of divided sovereignty," and that "the people live under a concurrent jurisdiction of state and nation, obeying each in some things,"*) we consider

it eminently necessary to determine in the first place to which of these two we should look for child labor legislation. We find that all things point to the individual state as the responsible civic unit. Mr. James Edgar Brown, of the Chicago Bar, who considers the question, "Shall child labor be regulated by the Federal Government or by the respective states?" the crux of the whole matter, contends, and correctly so, "The care, nurture, education and labor of children is generally conceded to be properly first under the control of parents—next the local authorities, then the State, and lastly the Federal Government." Adding: "Intervention of the local authorities, the State and the Nation should only be had to correct abuses and to remedy wrong committed against children."***) It is at this stage we meet with the argument that not a few of the states, in spite of much prodding to proceed and enact legislation for the protection of children from exploitation in industry, have neglected to meet reasonable demands and that therefore, the Nation must step in and protect its most valuable asset, the children and growing youths of both sexes. Mr. Owen Reed Lovejoy, General Secretary of the National Child Labor Committee, in fact rests the case for the Child Labor Amendment upon the inadequacy of the State laws in dealing "not only with the prohibition (of the labor) of children under fourteen but also with the regulation of hours of labor for children under sixteen, and the prohibition of the labor of all children under eighteen from extra-hazardous occupations."****)

A part of these contentions are undoubtedly true enough; however, we do not believe the delinquencies of the States that have failed to live up to Mr. Lovejoy's standards to be sufficiently great to warrant a departure from sound policies, as fundamental as the one proposed in the case of the amendment. Nor do we find the attitude of the States to be uncompromisingly hostile to the demands of reason and just regard for the welfare of the children within their boundaries. So much progress has been made everywhere in our country in respect to abolishing the evils of child labor that we see no reason for despairing or giving up hope that the influence of public opinion will be able to throw around children and youths the protection they stand in need of during adolescence. The decrease in child labor during the period 1900-1920 was marked, and only a few of those years were at all affected by the Federal law later declared unconstitutional. The ten year period from 1900 to 1910 witnessed a decrease in non-agricultural employment of children 10-15 years of age of 18% for both sexes. Moreover, the tendency to extend and improve the existing child labor code is quite noticeable, and South Carolina, Georgia,

**) Brown, J. E., *The Child Labor Amendment*, Chicago 1925, P. 3.

****) *The Twentieth Amendment—A Debate*. The Forum Jan., 1925, P. 14.

*) Loc. cit. New Haven, 1915, P. 46.

1 Texas have only recently added new child labor laws to their statutes. If some of the states do not enforce the existing child labor laws, we have reasons to assume that the Federal Government, too, might not be able to do much better in this regard.†)

Assuming, however, for the moment that Congress, if enabled to do so, would act more quickly and decisively than we may expect forty-eight legislative bodies to do, would pass measures of more far-reaching nature, full of the promise of immediate results, would we still hesitate to endorse the Child Labor Amendment? Definitely; for we have felt constrained to look behind the immediate advantages to be gained in that manner, before all for the purpose of making sure of not aiding an opportunistic piece of legislation, and we have discovered a number of reasons that deter us from abetting the Child Labor Amendment.

The very fact that the National Government is to be empowered and called on to undertake, what in the very nature of the Federal Constitution should be accomplished by the individual states comprising the Nation, leads us to hesitate. Since we would not wish to further centralization of power in Washington, we feel that the Federal Government should not be asked to perform duties which properly belong to the family, the municipality, the individual State. We deem self-government very precious; it is in its nature the opposite to political apathy and that moral torpidity or social indifference," says Francis Lieber, "which is sure to give free play to absolutism, or else to dissolve the whole polity."†† But without local self-government, in other words, self-government consistently carried out and applied to the realities of life, and not remaining a general theory, "there is," says the same distinguished scholar, "no real self-government." Self-government is founded on the willingness of the people to take care of their own affairs, and the absence of that disposition which looks to the general government for everything. We believe the willingness for self-government to have suffered during the last decades and would not wish to do anything to further undermine or weaken it, since we believe it to be the corollary of liberty. We fear, with Mr. Fitzgerald, of New York, that the movement to entrust the Federal Government with new duties and rights, if continued and not stopped, means an entire change in our system of government, a practical subordination of State and local governments, if not the elimination of local self-government in this country, and the building up of a great Federalized central government." This, Mr. Fitzgerald, at the time Chairman of the Committee on Appropriations, thought "the greatest menace to this country."†††)

) In Missouri, on the other hand, child labor has been successfully restricted.

†) Lieber, F., On Civil Liberty and Self-Government. Phil., 1859, P. 255.

††) Quoted by West, in Federal Power, P. 106-107.

In this opinion many have since that time concurred, and the proposed Child Labor Amendment has done more than any other one measure to crystallize it. At the time of writing his book on "Federal Power: Its Growth and Necessity," 1918, Mr. West found in Congress a growing belief that even "the dispensing of education in wholesale fashion is a government duty, without regard to the efforts put forth, or the facilities provided by the States."*) The tendency was in favor of action on the part of the National Government and the centralization of power necessary to accomplish the desired ends. If we may draw an inference from recent utterances of the President, Mr. Coolidge, a number of Governors and many other men in public life, the tide is today running the other way. Men, representing the very party which has done so much to increase the might of the National Government, seem to realize the dangers inherent in the destruction of the balance of power provided by the Constitution according to the intention of its framers, who, let it be said, were not all of one mind regarding this problem. The Memorial Day Appeal addressed to the States by Mr. Coolidge is most significant in this regard. It contains a passage deprecating the very tendency to speak of the National Government as "the government" and "to demand more from it than it was ever intended to provide." Furthermore, toward the end of his appeal the President adds the wholesome injunction: "The individual and the local state and national political units ought to be permitted to assume their responsibilities." "Any other course," says Mr. Coolidge, "will be subversive both to character and liberty."**)

With this opinion we entirely agree. We find it to be in harmony not merely with the Constitution of our country as adopted after those had prevailed who desired to see all the old principles of confederation preserved, but with the views of the great Catholic teachers of state-policy. Thus Karl von Vogelsang, influenced by Adam Mueller, who in turn acknowledged his obligation to Thomas Burke, declares: "Federalism (using the word in its original sense as understood by Alexander Hamilton when he said: "all federal governments are weak and distracted") is nothing else but Liberty in the realm of politics. Liberty not according to the individualistic conception which has corrupted the jurisprudence and political doctrines of the 18th century until this day, but Liberty in the sense in which it pertains to man as the *zoon politikon* of Plato, the *animal sociale* of Seneca: organized Liberty, embracing all purposes of human existence."****) "Federalism, he continues, and this definition is important, "is that self-determination which, beginning with the family, the community, the district, then the historically concluded state, is

*) West, H. L., Federal Power, Its Growth and Necessity. N. Y., 1918, P. 106.

**) Press Reports, printed in the dailies of May 31.

***) Die sozialen Lehren des Freih. Karl v. Vogelsang. St. Poelten, 1894. P. 338.

guaranteed to every territorial entity, and which relinquishes only those tasks, the limited units are not able to accomplish, to each higher one, and in the end to the Nation." With other words, since the individual family, and even the municipality or county, are unable to offer sufficient protection against child labor, as we know from experience, their appeal must be to the next higher civic unit, which in our case is the State. Only the complete and virtually irremediable neglect or unwillingness on the part of a majority of them to perform this duty, would, we believe, warrant a departure from the policy outlined by the distinguished leader of the Christian Social School as fundamental. What we contend for, we also find expressed in the motto of the French regionalists, of whom we shall have more to say: "Let the communes control all that concerns the communes; let the provinces control what concerns the provinces; and let the state (or as we would say the National Government) control what concerns the nation."

Under the leadership of that brilliant Catholic scholar, M. J. Charles-Brun, a group of earnest Frenchmen are struggling to reconstruct France "as a combination of provinces and freed from the strangling system of control" which, let it be said, these men are not the first ones to denounce. Mr. de Tocqueville, as far back as 1851, told the National Assembly: "Have we not centralized all matters, and thus created of all governments that which, indeed, it is the easiest to upset, but which it is at the same time the most difficult to dispense for a moment?" While in 1861 Odilon Barrot, a distinguished Liberal, blamed the class struggles on over-centralization, seventy years more of experience of the same kind lead M. Charles-Brun to declare it to be "perhaps the gravest danger in which France has ever been placed." "To centralize administrations," says the leader of the French Regionalists, a professor both at the Sorbonne and the College des Sciences Sociales, "is to entrust to the State (which in practice means the head offices of the Government departments at Paris) and to submit to its care the particular interest of the communes, of the cantons, of the districts, of the departments."†) And he proves conclusively the evil effects of this system on the departments, cities, and other civic units of France. Thus has the unification, which Turgot told Franklin we should adopt and which Alexander Hamilton was so anxious to bring about, led to the utter ruin of institutional self-government in that country. When we read of Mr. Foncin's complaint that the natural course of France's political genius has been diverted, imposing a central government upon a country whose natural development should have lain

†) Gwynn, Denis, *French Regionalism: The Analogy of Uester*, in *Studies*, Dec., 1923, P. 523.

along federal lines, we are grateful the bold reformers in the Constitutional Convention of our country did not prevail, since, as Mr. Arthur Percival Newton declares in the "Historical Introduction" to his valuable "Collection of Federal and Unified Constitutions," "they would establish a general and national government and annihilate the state distinctions and state operations."††) And since this unitary solution fortunately miscarried, we feel it incumbent on us to do what lies in our power to forestall further steps leading in the direction of centralization and what follows from it, the breaking down of that balance of power upon which institutional self-government rests, and lastly self-government itself.

If we are not entirely mistaken, our country has already proceeded too far in that direction according to Governor Marley, of Colorado, the cause of a breakdown of local government is the local importance of many Federal functions "Constitutional amendments," he said in discussing the President's Memorial Day Appeal "judicial interpretations, and unyielding Federal administration have impressed the public mind with a recognized national superiority, inducing forgetfulness of primary state superiority."†††) A condition to be deplored, since it spells the ruin of institutional and diffused self-government which alone contains the guarantees of permanent liberty. So great is the importance of the latter that Leo XIII takes pride in declaring in the Encyclical "Immortale Dei," dated November 1, 1885, that the world owes true civil liberty to the Church because she had introduced those checks on the power of the princes and the state which serve as a protection for the rights of the masses. Leo says: "The historical documents of former ages prove all those things which have contributed most to the common welfare of the state, all the beneficent institutions introduced for the protection of the people against ill-advised princes, the guarantees of municipal and individual rights against the encroachment of the power of the state, everything in fact tending to protect the dignity of man and the equality of rights between the citizens, to have emanated from the Church."*)

F. P. K.

Contemporary Comment

The real struggles of organized labor are only beginning. Free land, boundless opportunity, a virgin empire of untold resources, and the ease by which men rose, gave American labor an advantage in the race of life such as no other working class ever enjoyed.

††) Newton, A. P., *Federal and Unified Constitutions* London, 1923, P. 23.

†††) Governors' Reply to Memorial Day Appeal of Coolidge to States. *N. Y. Times*, June 7.

*) The transl. of this passage, as rendered in *The Great Encyclical Letters of Leo XIII.*, p. 128, is faulty. We have gone to the source, the Latin original, as printed in the official German ed., Freiburg, 1885, P. 45.

Free land is gone. Boundless opportunity has shrunk, and is still shrinking. Our untold resources have found private owners. Men no longer rise to upper strata as easily as they did of yore. From now on, American labor must depend on its own fighting ability, and only time can prove whether we are soldiers of a new freedom or camp followers fattened on the kitchen offal of a conquering plutocracy.

The Illinois Miner.

* * *

The statement that a workman should receive a full and complete return for the value which his labor creates is unquestionably sound and based on justice, but the complete recognition of this principle would still leave the question of what labor should receive in wages unsettled.

There are some smug individuals who desire to let labor receive a just reward so that wage-earners will be content to toil without too much questioning of their part as to what they are entitled to for their services to society, and these individuals were among those who favored labor's receiving a living wage, something which would permit labor to maintain the standard of living which it now enjoys.

But labor is not satisfied with its present standard of living, and labor's dissatisfaction is a healthful condition for labor itself and for the country as a whole. Labor creates wealth, but produce value in the industries and in commerce this wealth is of little value to the nation unless labor can use and consume it. Unless the wage-earner's wages enable him to buy the product of other workmen the value which he creates through his labor becomes a menace to the country, for the wealth accumulates into the hands of a few. The more the laborer can use and consume the more he can buy and make use of, the smaller the army of unemployed, and the more prosperous the nation's industry and commerce.

The wages which labor receives will be determined partly by the value which the workman creates through his labor, partly by his intelligent understanding of the principles involved, and largely through the strength of his trade union organization.*)

* * *

JOHN P. FREY, "Wages," in *The Carpenter*.

If we can bind the growing child to the country not by the chains of serfdom or custom—they have snapped long since—but by the imperishable ties of love and knowledge, we may perhaps solve the problem which has baffled so many reformers. At any rate we can begin in the schools. And there, as I have pointed out before, the first matter to attend to is the quality and qualifications of the teachers we attract. Unfortunately there is a deep distrust of education in the hearts of the farmers. To them it too often means high

*) The extracts from other journals printed in this column do not necessarily represent the opinion of the editors of *Social Justice*. *The Carpenter* is quoted in this instance for the purpose of calling attention to the discussion of a highly theoretical subject by an international labor journal. This fact should lead Catholics to dig deeper and to present correct views on the theory of wealth, value and wages.

rates and the unfitting of the boy or girl for the practical work of agriculture. We must not be too ready to blame them; that is no way out of the difficulty.

It is no use for teachers to shrug their shoulders and talk of ignorance and prejudice. Abuse has failed; is it impossible to persuade? I think we must admit that the teachers as a whole, as represented in their great union, have been guilty sometimes of standing aloof from the general life, and of concentrating too much on salaries. That had to be done, but there were other things that should not have been left undone. . . .

The present (British) Minister of Agriculture has suggested a national conference to consider the whole question of agriculture. That seems to have broken down, but is there any reason why in the villages and the parishes smaller conferences should not be held? A national conference seems too big, too remote from the little village. It would seem better to start from the small unit like the parish and to bring all who live in it round a table together, to thresh out the matter in an atmosphere of sympathy and goodwill. Then our rural education might at last send out deep roots into the soil. But let there be no mistake. Unless love builds the house of education, all codes, regulations, syllabuses, subjects are a foundation of shifting sand, and their labor is vain who build it.—E. S. S., London, in *Christian Science Monitor*.

* * *

The ideal set forth by Leo XIII, in his famous encyclical on "The Condition of the Working Classes," is that small ownership should be greatly increased, so that what is known as the proletariat—the class that owns nothing but a capacity for work and is therefore destitute when work fails—should be as far as possible abolished. Recent scrutiny of certain official returns (for England), begun by Mr. Runciman and extended by other observers, seems to show that this ideal is being gradually realized, even in the abnormal conditions of today. . . . Some dispute this: for instance, Professor Henry Clay, of Manchester, considers (*The Times*, March 24th) that "eighteenth-century England with its small farmers and master craftsmen must have shown a much wider distribution of capital than England today." In any case, the sad thing about the present situation is that even the desire of property seems to have died out amongst the proletariat, owing perhaps to the negations of Socialism. That dismal and degrading motto on the banners of the unemployed—"Work or Maintenance"—ignores altogether the idea of ownership and comparative independence as a desirable state for man. The dole, which cannot fail to sap the human dignity of the recipient, is in many cases preferred to work, and is acquiesced in by the taxpayer as a sort of Danegeld to ward off revolution. Yet the experience of the Allotment system during the war shows that the proletariat could easily be taught once more to love the land, if only it owned it.—*The Month*.

Warder's Review

Regarding the Duty of Catholic Landlords

Many a Catholic landlord has a pagan conscience! As grasping, when it comes to assessing rent, and as penurious, when it is a matter of making repairs or otherwise improving a tenement, as the proverbial usurer of Venice might have been had Antonio been his tenant. Landlords of that kind do not seem to realize their duty of making as habitable and comfortable as possible the abodes they let out to the poor. Father Keating, S. J., would remind them, in *First Notions on Social Service*, that "the first duty of a house owner is not to draw rent, but to see that his property is fit for human habitation."

Since it is the chief purpose of a dwelling to constitute the environment fit to be developed into a home, the sacred fireside of a Christian family, which men will make every possible sacrifice to uphold as long as it remains the complement of the altar, the State must see to it that its citizens may possess the opportunity for proper housing. The corollaries of filthy, ramshackle tenements are jails, penitentiaries and other institutions of a similar nature. Likewise Catholic Action, always anxious to go to the assistance of the family, should pay close attention to the housing question, realizing that a hundred other reforms depend on the answer we can give to the query: "What are the habitations of the poor like? And what part of their income goes to satisfy the demands of the landlord?"

Breeding a Proletariate, Yet Marveling at Communism

The opinion expressed by Gibbon that modern civilization could not be lost since there were no barbarians possessing the power to devastate entire countries, was answered by the greater historian Barthold Niebuhr. No new migration, he said, need set barbarians in motion; they are growing up in the very midst of the nations of today.

This was said a hundred years ago. The things that have already come to pass, recently led that staid British Tory weekly, the *Saturday Review* of London, to proclaim:

The ideal, and the mainstay of the Communist movement is the proletarian, that sinister and quite barbarous figure which has arisen in these latter days to threaten the very existence of everything that civilized man has come to value. Dean Inge has called him the sub-man. We suspect that this description is theologically indefensible, but the creature described has a very real existence, and the hope of Bolshevism is that he will be fruitful and multiply.

Of course, the writer of the article, *The Cure for Communism*, would like to get rid of the proletarian, presumably because of the danger he represents. So he suggests that nostrum of Liberalism, wrongly termed education. "The vital importance," he continues, "of secondary education, even more than elementary, is that it takes the potential proletarian, and turns him into at least a potential bourgeois. How well the Soviet understands this; and how fool-

ish we shall be if we do not for once lay to heart the motto: *Fas est et ab hoste doceri.*"

There is really nothing new to this recipe. British Liberalism has always cleverly provided room on to for a certain number of men from the lower classes who seemed possessed of the qualities that go to make up a good bourgeois. This policy has helped to stave off the day of reckoning between the victims of economic Liberalism and its protagonist. Whether the latter can make the old gag work once more seems doubtful, as far as England is concerned. Its proletariat has become a class, more numerous than any other in British society, and this class has turned to Communism to lead it out of bondage.

Why Some Groups Favor the Child Labor Proposal

A rather illuminating article on the Child Labor Amendment, printed in a recent issue of *The Workers' Monthly*, American organ of Communism and Sovietism, candidly admits that, while "every militant and progressive unionist, and every revolutionary worker, will join in the demand for the ratification of the child labor amendment to the Constitution," there should "be no illusions about this amendment."

"In the first place, the article continues, "it only gives power to Congress to pass legislation. Therefore, "it remains for such legislation to be forced through the legislative bodies by the pressure of working-class demands." "Secondly" (and this statement is especially enlightening) "the prohibition of child labor, unless it is accompanied by governmental maintenance of the children, is absolutely ineffective."

Acting on the principle that two stitches are better than one, the writer summarizes his views on the matter, saying: "While capitalism remains, legislation on the child labor question will only give such slight relief as the workers force through by the political and economic power, by demands and demonstrations. And such pressure upon the capitalist government, in order to have any effect whatever, must be given point and substance by demands for governmental maintenance of all children of school age, such maintenance to be paid for by special taxes upon large incomes. The rich, who appropriate the wealth produced by the working class, must be made to disgorge a part of it for this purpose, as one of the first steps towards making them disgorge all their ill-gotten gains to make way for the new system of society, wherein the working class will rule."

Knowingly or unwittingly those, who are insistent in demanding the extension of paternalistic efforts on the part of the State, are driving us just to the point where, in the end, there will be nothing left but to accede to what may now still seem to many exorbitant radical claims. We have here one of those cases Goethe might have had in view when he wrote his warning, that even although one man worship fire for a hundred years, it will nevertheless consume him who falls into it.

The Woman's Apostolate

The New Morality

The indictment of traditional morality contains two main charges: that of unbearable rigidity and that of sanctimonious hypocrisy. It legislates with authority and sets up ideals which practical life utterly disregards. If morality is to survive at all it must make its rules more flexible and dare to face the actual realities of life which the defenders of the old order affect to ignore. Traditional morality has become obsolete; it is no longer in harmony with the changed conditions of life and, therefore, ought to be brushed aside. It should be replaced by something that grows out of the actual needs of the time. It should not come from above, descend from heaven, but arise spontaneously out of existing economic and social conditions and be inspired by biological rather than religious considerations. That is the indictment.

It is claimed that in this revolt the young generation is leading. The young are weary of the hypocrisies of their elders and cast to the winds the meaningless conventions which the older generation blindly worshiped. They have learned to use their own minds and refuse to submit to regulations of conduct arbitrarily imposed upon them. They will lead their own lives as they see fit and find for themselves a new moral code that is in accord with the healthy instincts of nature and free from hypocrisy. They will not be kept in ignorance and contemptuously sweep aside the taboos of silence established by hypocrisy. Economic independence from their parents makes such a revolt possible. As a result the old morality is doomed. It will be unable to resist such a terrific onslaught.

And what is the remedy which the advocates of the new morality propose? Stripped of the pseudo-scientific verbiage with which it is garnished, it amounts to this: Let down the barriers. Make the moral law flexible. Lower the ideal. Do not frown on irregular sex relations. These things will regulate themselves. Render divorce easy. Love will take care of everything. The traditional form of marriage must be abolished, for it enslaves both man and woman. Spread sexual information of every kind. Teach the scientific methods of birth control. Those are the things that will make for a higher morality and promote race betterment.

When serious men, who enjoy a considerable reputation in the community on account of excellent achievements in some particular field, take up this agitation and endorse the program of the new morality the matter becomes alarming. It is very deplorable that a man of the caliber of the well known Judge Ben B. Lindsey, of Denver, lends his support to such insidious propaganda. No doubt many will be misled by his authority. It is desirable, therefore, that the sophistic character of the reasoning, in which the advocates of the new morality indulge, be pointed out.

In spite of what Judge Lindsey says, to the contrary, this movement is neither inaugurated nor de-

liberately fostered by youth. The young only follow in the footsteps of their elders. They do not sit down laboriously to reason out ethical problems. The moment of pleasure in which they are engaged completely absorbs their attention. In the case of the new morality they merely repeat phrases which they have read or heard somewhere. The new morality is sponsored by adults and mostly by men and women of mature age, whose outlook upon life has been distorted by some experience. True, a large portion of modern youth accepts the new morality, but they have not invented it. They accept it because it does not interfere with their momentary desires. He who reads into it the crystallization of the vital aspirations of a new generation is gloriously deceiving himself.

The competency of Judge Lindsey to present a true view of modern life may be legitimately impugned. He has not the right perspective. He does not come in touch with life in its entire breadth and length. He sees it only from an exceedingly narrow angle of vision and only gazes upon its more sordid aspects. He does not do justice to life as a whole. What has come under his observation is after all only a fragment of life. The pathologist is a poor judge of normality. He looks at everything through colored glasses. Modern society may be bad, but it is not as honeycombed with moral rotteness as the Honorable Judge would have us believe. The man who is in daily contact with deviations from the rule becomes unfit to pass reliable judgment on normality. The abnormal must be judged by the normal. To reverse this process leads to fatal blunders. The views of the learned Judge accordingly require a corrective and very much modification before they can in any sense be taken as an interpretation of the realities of life. His views as aired in the *Physical Culture Magazine* are grossly misleading. But for all that, they are calculated to do much harm on account of the prestige of his name.

The glamor of the new morality quickly vanishes if it is subjected to a close scrutiny. At first blush, it seems to be a gigantic revolt, impressive at least by reason of its imposing dimensions and its overwhelming magnitude. The impression is that we are dealing with Titans, who with crude strength are trying to tear down the whole edifice of morality. Such an undertaking would not be devoid of a certain epic quality. But it is not so. There is no horizon to the new morality. It is only concerned with sex problems. It only aims at sexual freedom. It does not seek expansion of the human personality on a truly big scale. It is quite satisfied with the emancipation of the sex instincts. Sexual starvation is its resounding battle cry. Sex hunger is its strongest argument. In everything else man may be enslaved but his sexual impulses must have unlimited scope. To this the whole new morality movement dwindles down. The pathetic narrowness of vision of the reformers is

aptly ridiculed by G. K. Chesterton. "As we have already seen," he writes, "papers and public men today make a vast parade of the necessity of setting the poor man free to get a divorce. Now why are they so mortally anxious that he should get a divorce, and not in the least anxious that he should be free to get anything else? Why are the same people happy, nay almost hilarious, when he gets a divorce, who are horrified when he gets a drink? He is more and more compelled to recognize a Moslem code about liquor; why is it made so easy for him to escape from his old Christian code about sex? What is the meaning of this mysterious immunity, this special permit for adultery, and why is running away with his neighbor's wife to be the only exhilaration still left open to him?" (The Superstition of Divorce, New York.)

This catering to the sex urge shows the underlying trend of the new morality. It ignores the spiritual side of human nature entirely. It leaves out of calculation entirely the free will of man and his capacity for moral control. It surrenders the higher to the lower and makes man the toy and sport of his animal instincts. In such a system not even a shred of the dignity of human personality remains. Pretending to set man free it makes him the mere tool of the propagating instinct. It is ridiculous to pretend that a man is at his best, that he enjoys the fullest freedom when he obeys his passions and when he serves his lusts. The old morality understood the situation much better when it said that such condition was the worst form of slavery and the most degrading type of serfdom.

Those who so fervently advocate a removal of all restraints on the sex life of man have no inkling of the sinister power of the procreative instinct. The wisdom of the ages has surrounded this blind but powerful instinct with various inhibitions to prevent it from wrecking human society, and above all to prevent man from becoming a mere plaything of this terrific force. Man needs protection against himself, against his own frailty, against the instability of his emotions. His higher and better self must be strengthened against the desires of the lower nature. The attraction of the moment must be counterbalanced by a thought that looks beyond the moment. That is done when the sex union receives a definite and socially recognized form, when it has a stability that does not yield to every change of fancy and every newly arising desire. These accredited forms make for responsibility in a sphere, which of its own nature has an inherent tendency to withdraw itself from all responsibility and to follow only the dictates of the moment. There is only one safeguard against sex irresponsibility and that is monogamous and indissoluble marriage.

Easy divorce cannot but have one fatal psychological effect. It will undermine the determination to make the best of marriage. If in the mind lurks the thought that I can escape from the situation as soon as it becomes any way unpleasant, the natural result is that I will make no great sacrifice and

no particular effort to prevent it from becoming disagreeable. I will allow myself to drift and things to go on without any serious attempt to remedy them. Says Prof. Francis Greenwood Peabody: "The family is, to Jesus, not a temporary arrangement at the mercy of uncontrolled temper or shifting desire; it is ordained for that very discipline in forbearance and self-restraint which are precisely what many persons would avoid, and the easy rupture of its union blights these virtues in their bud. Why should one concern himself in marriage to be considerate and forgiving if it is easier to be divorced than it is to be good?" (Jesus Christ and the Social Question.) Divorce leads to a loosening of the moral texture. It would prove no remedy in the present moral situation; it would only produce the completest moral flabbiness and bring about sexual chaos.

The way out of what Judge Lindsey calls the modern marriage muddle is not through divorce nor the other doubtful expedients, trial marriage, birth control, or love unions without benefit of clergy and legal sanction, which the same Judge suggests. None of these brace the moral self against the insidious seductions of the flesh. They constitute a complete moral surrender and an unconditional capitulation to the demands of the passions. They actually hold out prizes to self-indulgence and consequently destroy the sense of social responsibility and altruism of motive. "The obvious effect of frivolous divorce," says Chesterton, "will be frivolous marriage." And the inevitable effects of the other unspeakable solutions are even more disastrous. Evidently, the new moralists, including Judge Lindsey, know nothing about psychology and pedagogy, or they could not make such preposterous suggestions. The sense of responsibility can only be acquired and deepened by responsible ways of acting, but never by irresponsible conduct such as is exemplified in the solutions proposed by the exponents of the new morality.

The present moral disintegration, which is so painfully evident, is due to the false methods of education that have prevailed in our days. We have not educated the young for self-mastery and self-control, and consequently they do not know how to use their freedom. The freedom which a man can enjoy with impunity and without harm to himself and others depends on the degree of self-discipline which he has acquired. The undisciplined cannot be trusted with the precious gift of freedom. It would lead to their own undoing and involve others in ruin. "It must not be forgotten," writes Dr. F. W. Foerster, "that when an individual is undisciplined, his lack of self-control is not simply a matter concerning himself alone. It leads directly to the oppression of others." (Marriage and the Sex Problem, New York.)

Modern education spares the child all "unnatural restrictions," all uncongenial labor and all hard tasks. It reduces study to play and does not interfere with the happy spontaneity of the child. Judge Lindsey is one of the enthusiastic admirers.

this progressive type of education. But this type of education ignores the educative value of pain and the necessity of self-repression. The fruits of this education can be seen all around us. It has produced a generation that cannot deny itself anything, that chafes under restraint and that is intolerant of binding ties. People who have been trained in this manner cannot live together. Where every desire is satisfied and no impulse inhibited, clashes and conflicts are inevitable. There is the heart of the problem. Our educational methods are at fault. Pertinently Dr. James J. Walsh writes: "We need more training in the doing of hard things. . . . Bringing up children without discipline leaves them the prey of their feelings later in life, makes them victims of hysteria, and then Heaven help the people who have to associate with them! Divorce and hysteria will go on increasing until we have put discipline back into life again." (*The Commonweal*, April 1, 1925.)

Many entering matrimony today imagine that happiness must come automatically to them, and that they need do nothing to obtain it. It does not occur to them that happiness is the reward of sacrifice and self-conquest. This illusion has been fostered by the false philosophy of the day and the day-methods of modern education. Says a writer in *the Atlantic Monthly*: "They had been led to believe that their marriage would be happy, not by reason of any courage, self-control or self-sacrifice on their part, but because of the fortuitous circumstance that they were married. One would not expect love-making of any of its romance, its poetry, or its passion. But it were well for lovers to know that marriage is a stern challenge to their manhood and womanhood at every point, and that its success or failure will not depend upon any lucky chance or favorable happening. If marriage is not based upon self-sacrifice, it is foredoomed to essential failure." (Nov., 1923.)

On the most comprehensive cause of the prevailing moral dissolution we have not yet touched. The deepest root of modern moral decay is the apostasy of our age from the supernatural. Man is not constituted that unless he clings to the divine he will sink below the level of the brute. The supernatural is essential to man if he wishes to preserve his humanity. If he casts aside the helps of the supernatural order he slips into abysmal depths of degradation. The disintegration begins with marriage and from that point spreads to the totality of life. Marriage can be kept clean, sweet, wholesome and human only if it is placed under the protection of religion and if it is raised to the dignity of a sacrament. If it is not reinforced by sacramental grace there is little chance that it will hold its own against human passion. "And those of us who have seen all the normal rules and relations of humanity uprooted by random speculators, as if they were abnormal abuses and almost accidents, will understand why men have sought for something divine if they wished to preserve anything human. They will know why common-sense, cast out from some academy of fads and fashions con-

ducted on the lines of a luxurious madhouse, has age after age sought refuge in the high sanity of a sacrament." (Chesterton.)

The case of our generation is not hopeless. We are not beyond redemption. A frank and sincere return to Christianity will restore us to moral health and bring back normality and happiness. The supernatural is the remedy for our ills. It is the salt that prevents the putrefaction of the natural.

C. BRUEHL, Ph. D.

The Farm Home

With the understanding that farm economics are not everything, that the farm must yield more than good crops and do more than pay, there has come the realization of the great task devolving on the woman on the farm and that the home "is the index of success or failure of the whole farming business."

"The farmer himself," says Mary Meek Atkeson in *The Woman on the Farm*, recently published, "may become unduly interested 'in growing more corn to feed more hogs to buy more land to grow more corn to feed more hogs'—but the woman on the farm never does. Her mind runs straight to the heart of the human problem of making the proceeds of the farm provide for the happiness and well-being of every person in her household." Mrs. Atkeson believes it is not so much the money the woman on the farm thinks about as what it will add to the quality of life that her family is leading, in helping to keep their minds and imaginations as well as their bodies properly fed, to make them enjoy life with a real enthusiasm, and to be capable of high thinking and noble resolving. And she loves the broad acres of the farm chiefly because they are the means to the end of providing a high quality of life for the farm family.

The authoress is of the opinion that the women on the farm clearly discern how much of human value is lost by short-sighted economic methods like that, for instance, of plowing up the door yard to plant corn, or in other ways damaging the home business for the sake of the farm business. She remembers her Kentucky grandmother shaking her head sadly when she heard of such doings. "It's a great sin," she would say, from the wisdom of her eighty years of experience, "and people who do such things never get on."

Mrs. Atkeson has corresponded a good deal with women on the farm and the seven thousand letters from farm women received in 1922 in a contest by *The Farmer's Wife* were studied by her. In this way she has collected much evidence throwing light on the mind of farm women. She has arrived at the opinion that the woman on the farm is working at a big task which she has no thought of quitting, and she needs the inspiration of a bright outlook towards the future. All of her hopes center around the farm home, which is "a real institution, and a most complicated and important one." While some reformers lay great stress on providing the farm

(Concluded on p. 138)

Central-Blatt and Social Justice.

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Der Schlüssel zur Lösung der sozialen Frage.

I.

Alle katholischen Soziologen sind sich darin einig, daß die Lösung der sozialen Frage im Solidarismus besteht. Die große Frage ist eben nur: Wie soll man den Solidarismus einführen, wie das Volk dazu bringen, daß es wieder sozial denkt, empfindet und handelt.

Gott sei Dank! Wir brauchen uns nicht erst die Mühe machen, einen Solidarismus auszutüfteln; denn wir haben seit jenem Tage, da die Kirche aus der Seite Christi hervorgegangen, durch göttliches Vermächtnis einen Solidarismus, wie ihn die Welt und selbst die katholischen Soziologen nicht geben können. Was uns noth thut ist dies: Den von Christus selbst gegebenen Solidarismus wiederum zum Bewußtsein zu bringen. Diesen Solidarismus, der einzig und allein im Stande ist, alle Uebel — ob religiöser, politischer oder sozialer Natur — von Grund auf zu heilen, hat der Weltheiland in seiner Kirche niedergelegt.

„Als die Fülle der Zeit kam, sandte Gott seinen Sohn“ (Gal. 4, 4). Dieser Gottessohn ist in die Welt gekommen, um ein Reich zu gründen, das wohl „in dieser Welt, aber nicht von dieser Welt ist“ (Joh. 18, 36). Dieses Reich ist seine heilige Kirche. In diesem Reiche ist er König, und alle Menschen müssen seine Unterthanen sein. Das Verhältnis zwischen ihm und seinem Reich ist so erhaben, so innig, wie das eines irdischen Königs zu seinem Lande nicht sein kann. Denn das Verhältnis zu seinem Reiche hat der Christuskönig zur Würde einer mystischen Einheit erhoben; er hat sein Reich zu seinem „mystischen Leibe“ gemacht.

Die Thatfache dieser innigen, erhabenen Verbindung und der aus ihr hervorgehenden Wirkungen kleidet ihr göttlicher Urheber in die Worte: „Ich bin der Weinstock, ihr seid die Reben“. Wie nun Zweige und Stamm einen Baum bilden, wie der lebenspendende Saft vom Weinstock in die Rebzweige fließt, sie belebt und fruchtbringend macht, so stehen auch wir nicht abgesondert von einander, sondern bilden eine große Gemeinschaft, auf's innigste mit dem göttlichen Weinstock Jesus Christus verbunden, durch ihn belebt und kraft dieser Verbindung in Stand gesetzt, Frucht hervorzubringen. „Wer in mir bleibt und ich in ihm, der bringt viele Frucht“. (Joh. 15, 5).

„Wenn ein Unterschied zwischen dem Weinstock und den Reben ist, so bezeichnet der Weinstock das Ganze, von denen die Reben als Theile, als Glieder sich abzweigen. Die Reben haben für sich kein Dasein; sie werden durch das Ganze bedingt, gehen auf das Ganze zurück. Sie sind auch keine Nachbildung des Weinstocks, sind ihm nicht nur lose angefügt, wie die Kerzen dem Christbaum. Sie sind sein Graeculus, sein Ausdruck, wesentlich unentbehrlich für sein Leben. Der Weinstock verleiht den Reben Einheit, die Reben gewähren der Lebenskraft des Weinstocks Ausdruck und Wirkung; sie sind ohne ihn nichts, er

kann sich ohne sie nicht vollenden. — Dies Gleichniß des Heilands wirft ein grelles Licht auf die enge Verbindung Christi mit seinen Gläubigen, der Gläubigen mit Christus, und der Gläubigen unter sich. Einzelnen Gläubigen bilden wie die Reben ein Weinstock eine Einheit, sie gehören zusammen. Gott wollte den Menschen hier auf seiner Pilgerfahrt nicht allein stehen lassen, er wollte keine Anbeter, von denen jeder auf seinem eigenen Wege zu ihm kommt. Er stellte den Christen in die Gemeinschaft mit anderen Christen, mit Christus selbst hinein. Durch ihn soll die Verbindung der Einzelnen untereinander herbeigeführt werden, gleich wie die Reben durch den Weinstock mit einander in Verbindung treten. Das organische Leben des Weinstocks setzt sich zusammen aus vielen Reben, aus Millionen von Zellen; alle haben ihre Besonderheit und Eigenart. Das organische Leben des Weinstocks aber zieht sie zu sich hin, fließt und bindet sie zur Einheit zusammen. Aber dadurch, daß sie mit einander verbunden werden, verlieren sie ihre Eigenthümlichkeit nicht, sondern werden in der Einheit des Weinstocks über sich und ihre eigene Natur erhoben und zu einer höheren Einheit befähigt, ohne sich selbst und ihre Wesenheit einzubüßen. Nehrlich ist es auch mit der liturgischen Gemeinschaft der Gläubigen. Die Einzelnen sind den Reben und Zellen zu vergleichen, die ihr volles eigenes Leben bewahren. Aber bei der Liturgiefeier schließen sie sich in dem Weinstock Christus zu einem höheren Leben zusammen, gewinnen etwas, wozu sie aus sich selbst nie befähigt waren“. (P. Chrysostomus Panfodend. D.S.V. in seiner „Liturgia“ 1. 2. S. 116).

Der große Völkeraufstand, der wie kein zweiter vor dieser Wahrheit und ihrer weittragenden Bedeutung durchdrungen war, kennt nur ein Lebensprogramm: „Christus und die Kirche“, oder besser noch „Christus in der Kirche“. „Alles hat er (der Vater) ihm zu Füßen gelegt und ihn (Christus) zu dem allerübertragenden Haupte der Kirche gemacht, die sein Leib ist, erfüllt von ihm, der alles in allem erfüllt“ (Eph. I, 22, 23). — Und: „Wie der Leib einer Kirche und doch viele Glieder hat, alle Glieder des Leibes aber trotz ihrer Vielheit nur einen Leib bilden, verhält es sich auch mit Christus; denn in einer Kirche sind wir alle zu einem Leibe getauft, ... ihr aber seid Christi Leib und Glied um Glied“. (1. Kor. XII, 12, 13, 27). Im Bewußtsein dieser Lebensvollenen Einheit der Glieder untereinander und mit dem Haupte vermag der frühere Verfolger der Kirche, nachdem auf dem denkwürdigen Ritt nach Damaskus die ersten Strahlen dieser Gotteswahrheit (Saulus, warum verfolgst du „Mich“) sein vor Synagogengeist umnebeltes Herz getroffen, das gläubensstille und liebesstarke Wort zu schreiben: „Freue mich über meine Leiden für euch, und ersetze, was am Leiden Christi noch fehlt, in meinem Fleische zum Besten seines Leibes, das ist die Kirche“ (Kol. I, 24).

„Die Kirche ist mehr als das, was sie nach Außenkenntnis und Leben manches Katholiken scheint, der steinerne Bau, den sie Gotteshaus heißen, und den sie Sonntags zwischen 11 und 12 Uhr betreten, wo man Samstags abends das Theater besucht; mehr als die Versicherungsanstalt für ein glücklicheres Leben

nach dem Tode. Wie viele Katholiken vermehren die Kirche mit theologischer Kasuistik oder dem Kirchenrechte und denken, wenn sie von der Kirche sprechen, nur an das kirchliche Strafgesetzbuch oder an den Papst und die Bischöfe und an weiter nichts“ (vgl. „Von neuer Jugend Sein und Sinn“ S. 23). Die Kirche ist kein abstraktes Gebilde, keine starre Organisation. Sie ist nicht nur eine Vereinigung, eine Gesellschaft auf religiösem Gebiete, wie der Staat auf dem politischen. Sie ist mehr noch als eine „societas perfecta“. „Die jetzige, gegenwärtige Kirche ist das Reich Christi und das Reich der Himmel“ (St. Aug. De civ. Dei 20, 9, 1). Die Kirche ist der „mystische Leib“ Christi, ein lebendiger und lebenspendender Organismus (nicht nur: Organisation) mit Haupt und Gliedern. Sein Haupt ist der Gottesmensch Jesu Christus, die Theilglieder sind die Gläubigen. Die Kirche ist der fortlebende Christus, Christi zweites Ich, der ganze Christus, Christus selbst, wie er in neuer Menschengestalt auch nach seiner Himmelfahrt durch die Geschichte schreitet, tröstend, heilend, segenspendend, den Vater zeisend, die Menschen erlösend und begnadigend.

Das sind keine phantastischen Ubertreibungen, keine „mittelalterlichen“ Anschauungen, keine schönen Metaphern, sondern das wahre Bild und Wesen der Kirche. Die Kirche ist der Leib Christi, das ist der Kern der Kirche, das ist die große Wahrheit, die Christus, das vom Vater erkorene Haupt der Kirche, der Menschheit geoffenbart, die der Völkerapostel aller Welt verkündet, der Martyrer - Bischof Ignatius mit seinem Blute besiegelt (Ign. Tract. 13, 3), der Kirchenlehrer Augustinus eindringlich und unermüdlich gelehrt (de disc. Christ. 14, 15), die Englands Thomas mit Wort und Beispiel gepredigt (Migne Patr. Lat. Bd. 190), die der englische Thomas in weltvergessener Beschauung erlebt und in sein Lebenswerk niederschrieben (ff. de verit. qu. 29, Art. 4), die der hohe Konzilsrath von Trient als rettenden Anker in den Ozean der Verwirrung hinabgelassen (Trid. Sess. VI cap. 16 — Denzinger n. 809), die von den vatikanischen Vätern als „praestantissima Ecclesiae natura“ bezeichnet, „die leider von sinnlich und materialistisch eingestellten Menschen entweder gänzlich vergessen oder nicht beachtet wird“ (Sermann: „Institutiones“ S. 272), die vom Soziologen-Papst Leo XIII. in seiner Encyclica „Satis cognitum“ (S. 160) klar niedergelegt, die vom heiligmäßigen Pius X. einer ranken und müden Welt als göttliches Heilmittel für deren Gesundung gegeben, mit der paulinischen Aufschrift: „Instruere (nicht: restaurare) omnia in Christo“, „Alles in Christus eingliedern“. Vgl. Urtext Eph. I, 10, dem All in Christus ein Haupt geben).

Das Bild vom „Rebzeig und dem Weinstock“ und das „vom Körper und dem Haupte“ zeigen uns die innige, enge, lebensvolle Einheit Christi mit seiner Kirche, mit seinem mystischen Leibe. Lassen wir uns nicht durch eine dunkle, unklare Vorstellung des Wortes „mystisch“ irre führen. „Mystisch“ ist nicht gleichbedeutend mit phantastisch, nicht = wirklich, weitenlos. Nein, der „mystische Leib Christi“ — oder auch — „der mystische Christus“ ist ebenso wahr und wirklich wie der physische Leib des menschengewordenen

Gottes, des historischen Heilandes. „Mystisch“ heißt dieser Leib, um ihn vom physischen Leib Christi zu unterscheiden. „Und davon reden wir auch, aber nicht mit Worten wie menschliche Weisheit sie lehrt, sondern mit Worten wie der Geist sie lehrt, in dem wir das Geistige in geistige Form kleiden“ (I. Kor. II, 13). „Mystisch“ wird er genannt, weil die Kirche das Mysterium der Güte, Weisheit und Allmacht Gottes ist. „Mystisch“, weil dieser Leib als Mysterium geboren, von Mysterien erfüllt ist und Mysterien spendet. „Mystisch“, weil die Art und Weise der Vereinigung dieses Leibes mit Christus, dem Haupte, nicht unähnlich ist jener geheimnisvollen Vereinigung des ewigen Wortes mit der menschlichen Natur. (Vgl. Surter, „Medulla“ n. 191).*) Schreibt Dr. Karl Adam: „Christus, der Herr, ist das eigentliche Ich der Kirche, ihr belebender Geist, ihr beseelendes Pneuma. Die Kirche ist der von den Heilandskräften Jesu durchrieselte Leib. So innig ist diese Verbindung Christi mit der Kirche, so unzertrennlich, so naturhaft und wesensmäßig, daß Paulus im Koloßer- und Epheserbrief Christus geradezu das Haupt des Leibes nennt. Als Haupt des Leibes der Kirche macht er den kirchlichen Organismus erst fertig und ganz. Christus und die Kirche lassen sich so wenig von einander getrennt denken, wie das Haupt von seinem Leib“ (Adam, „Das Wesen des Katholizismus“ S. 12, 13). Geheimnisvoll und gnadenreich, göttlich und vergöttlichend ist die Verbindung, die Vereinigung des Gottmenschen mit seiner Kirche, des Königs mit seinem Reiche, des guten Hirten mit seiner Herde! „Wünschen wir uns also Glück und sagen wir Dank dafür, daß wir nicht nur Christen, sondern Christus geworden sind. Versteht ihr es recht, Brüder? Fasset ihr die Gnade, die uns Gott erwiesen? Staunet und freuet euch: Wir sind Christus geworden! Wenn Er das Haupt ist, so sind wir die Glieder. Das ist der ganze Mensch (Christus): Er und wir“ (St. Aug. Tract. 21 in Joh. 8).

Zu beklagen ist's, daß wir — wie Dr. Guardini sagt — in einer Welt von Worten und Zeichen leben, ohne die Wirklichkeit, den Geist derselben zu verstehen. Leben wir doch den Worten und Zeichen und erst recht den Glaubenswahrheiten ihre ganze, vollwerthige Bedeutung wieder! Eine Glaubenslehre ist doch wahrhaftig mehr als „ein schönes Wort“ und als „ein bildlicher Ausdruck“. Und es ist ein Glaubensartikel: „Die Kirche ist der mystische Leib Christi“. (J. Sermann „Institutiones“ I. n. 198). Die Kirche bildet mit Christus ein einheitliches Ganzes, eine geistige Einheit. „Aus dieser engen Verbindung Christi mit der Kirche wird es verständlich, daß Christus und die Kirche in der hl. Schrift, bei den Vätern, in der Liturgie oft als eine einzige (mystische und moralische) Person erscheinen: Chri-

*) Mysterium (Geheimnis) bedeutet nicht nur etwas, das man nicht verstehen kann. Das ist die negative Seite. Es hat aber auch eine positive Seite: Ein Mysterium ist eine Handlung, durch die der Mensch mit Gott in Berührung kommt und des göttlichen Lebens theilhaftig wird. B. B., durch das Mysterium der heiligen Taufe strömt das göttliche Leben hinein in den Menschen und durch den Empfang dieses Mysteriums wird der Mensch Theilnehmer an der göttlichen Natur.

stus gewinnt Gestalt in den Gläubigen, lebt in ihnen, wächst in ihnen zur vollendeten Männlichkeit, zur Vollreife; die Kirche ist von Christus erfüllt, die Kirche ist Christus, ihre Glieder der Gläubigen sind Glieder Christi, Tod und Auferstehung Christi sind unser Tod und unsere Auferstehung, der Verfolger der Kirche ist der Verfolger Christi — diese und ähnliche Wendungen begegnen uns wiederholt in der Schrift“ (Liturgia I, 2, S. 120). „Die Kirche ist sein Leib, die Fülle Dessen, Der alles in allem erfüllt“ (Eph. I, 25). Und darum ein lebendiger und lebenspendender Organismus; ein Organismus, der Leben hat und Leben giebt, übernatürliches, himmlisches, göttliches Leben. Denn jeder lebende Organismus muß nothgedrungen sein Leben nach außen hin kund thun, muß sich bethätigen. Und diese Bethätigung muß seiner Natur, seinem Wesen entsprechen. Die naturgemäße Bethätigung des göttlichen Organismus, des mystischen Leibes Christi, ist die **Liturgie**.

Was ist nun Liturgie? Worin besteht ihre Wesensart? Verschiedene unklare Begriffe sind hierüber im Umlauf. Manche wollen die Hauptsache der Liturgie in den kirchlichen Ceremonien finden; andere im lateinischen Ritual und Gebet; wieder andere denken bei Liturgie sofort an mittelalterliche Formen, gothische Maßgewänder und gregorianischen Choral; manche betrachten sie bloß als eine Art Schmuckstück, das wir Gott darbieten, an dessen Glanz wir uns erfreuen sollen. Sie stellen die äußere Seite der Liturgie in den Vordergrund, wie denn der Mensch nur allzu leicht dahin neigt, das, was in die Augen springt, für das Wesentliche zu halten (vgl. Liturgia I, 1). Daher handelt es sich bei den liturgischen Bestrebungen der Gegenwart keineswegs darum, die Kenntniß einzelner Riten, Gebetssterge, gottesdienstlicher Formen des kirchlichen Lebens zu erschließen. Diese Kenntnisse sind allerdings für den gebildeten Katholiken dringend wünschenswerth, ja geradezu nothwendig, wenn er nicht dem Leben seiner eigenen Kirche fremd gegenüberüberstehen will. Allein das sind doch nur die **elementarsten Voraussetzungen**, um den Geist verstehen zu lernen, der die Kirche Christi beseelt. Liturgie ist viel, viel mehr, als nur das. Die Liturgie ist die Offenbarung des Innenlebens der Kirche, jenes göttlichen Organismus, dessen Haupt und Lebensprinzip Der ist, „Der alles in allem erfüllt“. Inhalt der Liturgie ist Christi Leben. Was er war und that, lebt in geheimnissvoll-wirklicher Weise weiter. Ihr innerstes Wesen ist nichts anderes, als die **aktive Theilnahme** am Erlösungswerk Jesu Christi, das sich unter uns und in uns erneuert. Christi Leben, Christi Geist wird uns durch sie mitgetheilt, sodaß wir von „unmündigen Kindern zur Vollreife des Mannesalters Christi gelangen“ (Eph. IV, 13, 14). Und was thut uns heute mehr noth als die Erneuerung des Lebens Christi in uns und unter uns? Liturgie ist also kein bloßes Denken, kein bloßes Fühlen. Liturgie ist ganz Wirklichkeit, ein Werden, Wachsen, Reifen, ein „Einswerden“ mit Christus, ein durch Christus „Hinaufleben“ und „Einswerden“ mit dem Vater, „... damit sie alle eins seien, wie Du, Vater, in mir bist und ich in Dir bin, so sollen auch sie in uns eins sein“ (Joh. 17, 21). Liturgisch leben heißt darum nicht ir-

gendwelche schöngeistige Liebhaberei betreiben, sondern sich in die vom Heiligen Geist selbst gefügte Ordnung stellen; von des Heiligen Geistes Maß und Liebe geleitet führt in Christus hinein- und damit zum Vater hinaufleben. Also nochmals: Was ist Liturgie? Liturgie ist der Gottesdienst, den der **mystische Christus**, d. h. die Kirche als Gemeinschaft in Verbindung mit Christus, ihrem Haupte, dem Himmlischen Vater darbringt. Sie besteht in der a) Feier und b) Verwendung der Erlösung, welche vermittelt des Allgemeinen (durch: Taufe und Firmament) und Besonderen (durch: das Weisefament) Priesterthums in der Form von Mysterienhandlungen sich vollzieht.

Aus all diesem geht hervor, daß die Liturgie an erster Stelle sozial ist und einen ausgesprochenen Gemeinschaftssinn und Gemeinschaftscharakter hat. Aus diesem Charakter der Liturgie ergeben sich die Grundprinzipien des praktischen Handelns, deren Außerachtlassung nur allzu leicht auf Abwege führen könnte. — Die Kirche ist eben die „Gemeinschaft der Heiligen“, die Vereinigung aller Gläubigen, die in ihrer Gesamtheit ein moralisch Ganzes ist mit scharfer Unterscheidung vom Einzelwesen. Darum ist sie auch unabhängig von ihren einzelnen Gliedern. Die Gemeinschaft der Gläubigen (nicht bloß die Priesterschaft) hat als solche die Aufgabe und Pflicht, Gott zu ehren und Gott zu dienen. Sie muß Gott anbeten, danken, preisen, Sühnbieten, und thut dies im wesentlichen durch die Liturgie, den offiziellen und öffentlichen Gottesdienst der Kirche. Ihre Aufgabe ist es, im Namen der Kirche Gott zu ehren und so die geistige Gemeinschaft aufzubauen, aber auch zu bewahren. Somit ist es keine Aufgabe der Liturgie, Gott zu ehren im Namen der Einzelpersönlichkeit, noch diese zu erbauen oder absetzisch zu bilden. Nicht „Gott-und-Ich“ stehen im Vordergrund, sondern „Gott-und-sein-Reich“ haben den Vorrang. Somit steht die Gemeinschaft über allem und das Individuum tritt in den Hintergrund. Mit dieser Charaktereigenschaft tritt die Liturgie allerdings dem modernen Menschen in einer ihm kaum mehr verständlichen Weise gegenüber und doch läßt sie auch — oder erst recht — die Individualität zu ihrem Recht kommen. Denn der liturgische Gottesdienst hebt das Einzelwesen aus der Kleinheit des „Ich“, stellt sie in den großen Dienst der Braut Christi und führt sie zu größerer geistiger Höhe. (Vgl. „Liturgie und Kunst“ Band IV). Und so wird das „O Gott gib mir“ Christenthum, in dem der um sich selbst kreisende Mensch bewußt oder unbewußt viel Selbstbespiegelung übt und leicht der Ueberhebung oder dem Kleinmuth anheimfällt, aus den Niederungen des „Ich“ hinaufgeführt auf den heiligen Berg der Kirche, wo die „Gemeinschaft der Heiligen“ in Verbindung mit ihrem Gottmenschlichen Haupte Jesus Christus, den „Weg“ zum Vater aller, das den ewigen Vater ehrende und seine Kinder begnadigende Loblied der heiligen Liturgie singt: „Wir danken Dir ob Deiner großen Herrlichkeit.“ — Hierin nun liegt der Schlüssel zur Lösung der sozialen Frage.

J. u. S., O'Fallon, Mo.

Im Andenken eines bahnbrechenden Deutsch-Amerikaners.

zur Jahrhundertfeier der Ankunft Friedrich List's in Amerika.

Am 10. Juni waren 100 Jahre verflossen seit der Ankunft eines Mannes auf dem freihetlichen Boden Amerikas, der im besten Sinne des Wortes ein großer Deutsch-Amerikaner war. Denn Friedrich List, obwohl er als eingewanderter Flüchtling zu uns kam und nur kurze fünfzehn Jahre hier weilte, hat dennoch seinen Namen auf die Seiten der Geschichte der wirtschaftlichen Entwicklung unseres Landes mit großen Buchstaben einzuschreiben vermocht; wo er zu neuen Lebzeiten so verschieden beurteilt wurde, bald bekannt, dann verbannt und doch auch anerkannt wurde, wo er zum Himmel gehoben und schließlich doch im Tode gehehrt ward — dort hat sich langsam, aber immer siegreicher die Erkenntnis durchgesetzt, daß Friedrich List einer seiner größten Patrioten, sein eifrigster Führer und Wegweiser auf der Bahn zu nationaler Einheit und Größe gewesen ist. Es ist deshalb durchaus angebracht, daß vorerst Deutsch-Amerikaner, dann überhaupt ganz Amerika, dem Anlaß, den uns diese Jahrhundertwende gewährt, Folge leisten und die Wirksamkeit dieses Mannes gedenken, der zugleich einer unserer bedeutendsten Nationalökonomien, ein blühender erster Ranges und ein erfolgreicher Bergwerks- und Eisenbahnunternehmer war.

Die Geschichte von List's Aufenthalt in Amerika wird rasch erzählt. Die wechselvolle Laufbahn seines Lebens, die in der freien Reichsstadt Reutlingen ihren Anfang genommen im Jahre der großen Revolution, führte ihn von einer württembergischen Schreibstube auf den Katheder und in den Ständesaal, in den Kerker und in die Verbannung geführt. Sodann verurteilte ihn sein Konflikt mit der Regierung in Württemberg und der Verlust seiner bürgerlichen Existenz nach Nordamerika, das ihm als letzte Zuflucht übriggeblieben, so gefährlich schien dieser Mann den Regierungen Europas in jener Zeit zunehmender Demagoguerelei.

So kam er als Flüchtling hier an nebst Weib und Kindern, wie ein „vertriebener Auswanderer“, doch keineswegs als einer, der seinem Schicksal unterlegen, sondern als ein „Mann voll Geist und Schöpferkraft“. Hier sollte er denn auch in einer Schule reichster Erziehung jene politischen und nationalökonomischen Ideen vertiefen und erweitern, die in dem Werk, das nationale System der politischen Ökonomie, das seinen Namen berühmt gemacht hat, ihre letzte Form erhielten.

Von Lafayette (den er gelegentlich einer Reise nach Paris im Jahre 1823 kennengelernt hatte) in hertzlichen Briefen bewillkommen, begab sich List nach Albany und wurde von Lafayette aufs freundlichste eingeladen, sich ihm als Reisebegleiter anzuschließen. General Lafayette machte damals, als Gast einer dankbaren Nation, eine Reise durch die östlichen Staaten, die sich zu einem wahren Triumphzug gestaltete. So zeigte denn List's vielseitige und reiche Persönlichkeit, die Frische seines überlegenen Geistes, die Lebhaftigkeit seiner Empfindung und seine scharfe Beobachtungsgabe Gelegenheit, das Walten und Schalten des amerikanischen Lebens, das Wesen der Amerikaner,

ihre politische und wirtschaftliche Entwicklung kennen zu lernen. Drei Monate lang reiste er mit Lafayette durch die nordatlantischen Staaten und südlich bis nach Maryland und Virginien. Bei der Unabhängigkeitsfeier in Boston war er anwesend, lernte die angesehensten Staatsmänner kennen, wie Monroe, Jefferson, Präsident Adams, Webster, Henry Clay und Harrison, und gewann Zutritt zu den leitenden Kreisen. Welch nachhaltigen Eindruck dies alles auf List machte, beweisen die Aufzeichnungen in seinem Tagebuche und die Charakterstizzen, die später im Reading „Adler“ erschienen sind, worin das Erlebte aus unmittelbarer Anschauung und mit lebensvoller Wahrheit geschildert wurde.

Nachdem Lafayette von Amerika Abschied genommen, sah sich List nach einer kleinen Farm um und kaufte noch vor Ende des Jahres 1825 ein „Gütchen“ in der Nähe von Harrisburg in Pennsylvania. Doch mangelte es ihm an praktischer Erfahrung und war die Lage ungesund, so daß List sich nach einem halben Jahre genötigt sah, die Farm zu verlassen. Da wurde ihm die Schriftleitung des „Adler“ in Reading, Pennsylvania, angeboten, die er übernahm und die ihn während seines Aufenthaltes in Amerika auch festhielt. Schnell fand er sich in die neuen Verhältnisse; er verstand es, sich mit dem amerikanischen Leben und Treiben aufs engste zu identifizieren. Ihm war „das beste Werk, das er in diesem neuen Lande über politische Ökonomie lesen und studieren konnte, das Leben selbst. Wildnisse sieht man hier reiche und mächtige Staaten werden. Ein Prozeß, der in Europa eine Reihe von Jahrhunderten in Anspruch nahm, geht hier unter unseren Augen vor sich — nämlich der Uebergang aus dem wilden Zustand in den der Viehzucht, aus diesem in den Agrikulturstand und aus diesem in den Manufaktur- und Handelsstand. Nirgends so wie hier lernt man die Natur der Transportmittel und ihre Wirkung auf das geistige und materielle Leben der Völker kennen“. In diesem Sinne bespricht List volkswirtschaftliche und politische Ereignisse in den Spalten des „Adler“. So schildert er u. a. etwa den Zustand in der jungen Industrie des Landes, ihre Absatzverhältnisse, Transportschwierigkeiten und Arbeiterzahl; dort schreibt er über Handel und Fabriken in England, über Politik in Frankreich, warnt vor Rußland; hier spricht er über Besserungen im Erziehungswesen, legt Nachdruck auf den Weinbau als praktisches Mittel zur Bekämpfung der Unmäßigkeit im Genuß von Branntwein usw. Aber mehr als bloßes Wissen und bloßer Beweis ist in seinen Artikeln zu finden; ein drangvolles, den Leser zwingendes Leben; nichts war trocken in seiner Behandlung. Doch läßt er der großen nationalen und Weltprobleme halber nicht die Innenangelegenheiten des Staates Pennsylvania und seiner Mitbürger in Reading aus dem Auge. Bewunderungswürdig ist es, wie List's reger Unternehmungsgeist immer wieder auf neue Möglichkeiten der Bethätigung kommt. Mit regem Interesse untersucht er die etwaige Benützung von Steinkohlen zur billigeren Herstellung von Eisen; er begreift die Nothwendigkeit besserer Transportmittel und wird eifriger Eisenbahnpostel; wie mit Seheraugen sieht er in dem Erdöl, „das allmählich auf der Oberfläche der Flüsse verschwindet“, unentbehrlichen Brennstoff

für die kommenden Flugmaschinen, und als Zukunftsprophet unserer politisch-wirtschaftlichen Entwicklung zeichnet er die Zustände, in denen sich die Vereinigten Staaten am Ende des neunzehnten Jahrhunderts befinden würden! Und ebenso wie List bemüht war, seine Grundideen den weitesten Kreisen zugänglich zu machen, so war es ihm darum zu thun, seine Projekte praktisch auszuführen. Er organisierte eine Gesellschaft zur Ausbeutung der Steinkohlenlager Pennsylvaniens; alsbald ward er einer der Gründer der „Little Schuylkill Navigation and Canal Co.“, die am 18. November 1831 feierlich dem Betriebe eröffnet wurde und Kohlengruben mit dem Schuylkillkanal verband. Inzwischen aber hatte sich List bereits nach Europa begeben, um die Anthrazitkohle auf den dortigen Märkten einzuführen.

Der Name dieses Mannes sollte jedoch für alle Zeiten mit dem größten Problem in der Geschichte unserer wirtschaftlichen Entwicklung verbunden sein. Die Frage „ob Schutz Zoll oder Freihandel“ bemächtigte sich gerade während Lists Aufenthalt in Amerika der führenden Parteigeister und, zusammen mit der Sklavenfrage, drohte die Tarifffrage einen sich immer mehr erweiternden Zwiespalt hervorzurufen zwischen Nord- und Südstaaten. Diesem wirtschaftlichen Kampfe konnte List nicht fernbleiben; inmitten dieser Begebenheiten leuchteten die Ideen seines Systems hell in ihm auf und ihre ganze Tragweite trat mit voller Kraft und großer Klarheit vor seine Seele. „Erst hier ist mir die stufenweise Entwicklung der Volkswirtschaft klar geworden“. Bald hatte er auch Gelegenheit, sich darüber zu äußern. Als Vorbereitung auf die Harrisburg Konvention, die zum Geburtstag einer nationalen Handelspolitik ward, wurde List von der „Pennsylvania Gesellschaft zur Beförderung der Fabrikate und mechanischen Künste“, besonders von deren Vize-Präsidenten C. F. Zengerhoff, ermuntert, sein national-ökonomisches System zu entwickeln und zwar in der Form von zwölf Briefen an Zengerhoff, die dann unter der Ueberschrift „Das amerikanische System“ im Sommer und Herbst des Jahres 1827 in der „National Gazette“ in Philadelphia veröffentlicht und von fünfzig Wechselblättern nachgedruckt wurden. Diese Arbeit brachte List die Zustimmung von Männern wie Henry Clay, James Madison, Edward Livingston u. a. m. Von der Pennsylvania Gesellschaft wurden die Briefe unter dem Titel „Outlines of American Political Economy“ als Broschüre herausgegeben und in Tausenden von Exemplaren verbreitet. Deren Verfasser zu Ehren gab die Gesellschaft in Philadelphia ein Festessen. Lists System entsprach in so frappanter Weise den obwaltenden Thatsachen im amerikanischen Wirtschaftsleben, seine Begründung der Nothwendigkeit der Schutzzölle wußte er so klar und ganz den amerikanischen Anschauungen gemäß darzulegen, daß die obengenannte Gesellschaft erklärte, er habe sich durch die Begründung seines neuen, naturgemäßen Systems der politischen Oekonomie um die Vereinigten Staaten höchlich verdient gemacht, und die Aufforderung an ihn richtete, ein Buch zu verfassen, in dem er seine Theorie gründlich entwickeln sollte. Man hatte die Absicht, es in den Schulen zu verbreiten. Dieses Buch kam aber leider nicht zu Stande.

Obgleich List sich einen so schönen Wirkungskreis

geschaffen in unserem Lande als Schriftsteller auf national-ökonomischem Gebiete, als Unternehmer und Volksschriftsteller bester Art im Reading „Adler“, dessen Spalten er seine Kenntnisse und Erfahrungen zum Besten weiter Kreise verwerthete, trieb es ihn nach Europa zurück. Heimweh nach Deutschland hatte die Schwabe oft und lang gespürt; auch drängte es ihn, seine reiferen Ideen, seine neu gewonnenen Erkenntnisse zum Nutzen Deutschlands zu verwenden. Schon im Oktober 1828 schrieb er: „Im Hintergrunde aller meiner Pläne liegt Deutschland, die Rückkehr nach Deutschland. Mir geht's mit meinem Vaterlande, wie den Müttern mit krüppelhaften Kindern, sie lieben sie um so stärker, je krüppelhafter sie sind“. Die ehrenvolle Rückkehr in die Heimath wurde ihm dann ermöglicht durch ein Patent, von Präsident Jackson unterzeichnet, das den Flüchtling von ehemals zum Konföderal für die Hansestädte ernannte. List hatte ja dem General Jackson das entscheidende Votum dem Deutschen Pennsylvanier durch sein Wirken im „Adler“ gewonnen. Nun ging's zurück nach Deutschland, um unermüdet zu agitieren und zu wirken für Zollverein und Eisenbahnwesen, für alles Hohe und Gutes, was die nationale Einheit Deutschland zu versprechen schien; um sich zu ärgern über die „Kleinstädtereie und Kleinstaaterei“, um schließlich ein jähes Ende zu finden als Besiegter im Kampfe gegen die herrschenden Mächte, an der Möglichkeit verzweifeln, sein schwerfälliges, noch mit alten Vorurtheilen belastetes Zeitalter vorwärts zu schieben.

Für Amerika aber ist Friedrich List als derjenige anzusprechen, dem bei der Popularisierung des sogenannten „Amerikanischen Systems“ ein sehr großer Verdienst zufällt; er muß als der bedeutendste Theoretiker des amerikanischen Schutzzollsystems angesehen werden, denn seine Arbeit enthielt die erste wohl begründete, mit zahlreichen Beweisen aus dem amerikanischen Leben durchflochtene Opposition gegen die Smith'sche Doktrin des Freihandels. Ihm war aber der Zoll nur Mittel zum Zweck; er war der genialer Anreger alles dessen, was unser Land zu seiner vollkommen industriellen Entwicklung und ausschlaggebender Stellung in der Weltwirtschaft führen sollte. Mit der Klarheit eines prophetischen Geistes konnte er deutlich auf eine Zeit wirtschaftlicher Größe hinweisen, in der hohe Schutzzölle nicht mehr angebracht sein würden.

So steht Friedrich List vor unseren Augen als genialer Volkswirtschaftler, unermüdlicher Journalist, rühriger Anreger zu praktischen Unternehmen. Wir Deutsch-Amerikaner haben es seit seinem Scheiden kaum wieder erlebt, daß ein Mann einen solchen Einfluß ausübte auf wichtige wirtschaftliche Fragen, sich in so bedeutender Weise durch reiches, vielseitiges Schaffen mit dem amerikanischen Leben zu identifizieren vermochte wie dieser eigenartige, geniale Schwabe. Ihn dem amerikanischen Volke wieder näher zu bringen, die Bedeutung seines Wirkens darzustellen und zu würdigen, wäre Dankeschuld; dazu bietet der hundertjährige Gedenktag seiner Ankunft in Amerika die beste Gelegenheit.

Anthony B. Kenkel, M. F. S.,
Washington, D. C.

SOCIAL REVIEW

CATHOLIC ACTION.

His Grace the Archbishop of Cardiff, Wales, has ordered the special Collect to be said in all Masses, and the special prayers after Mass on Sundays "for the harvest and the industries of the country."

The depression in trade influenced his Grace's decision to order the Collect and prayers earlier than usual.

The Third Catholic Rural Life Conference is to be held in St. Paul on the 13th, 14th and 15th of October. It is proposed to conduct three sessions daily. Thus far addresses by Mr. L. H. Parker, of the World Agricultural Society; by Prof. John W. Black, of the University of Minnesota College of Agriculture; by Prof. Trausser, of Berlin, Germany, and Mr. Geo. W. Farrell, of the U. S. Department of Agriculture, have been arranged for.

An extraordinary, important program has been prepared for the Social Week at Three Rivers, Canada, beginning August 8th and closing August 14th. The general subject is Justice. Eighteen lectures will deal with this important matter in all of its various aspects.

The subject of the first lecture is: Justice, Its Nature and Importance, while the last lecture, to be delivered on the evening of August 14th, treats of Education of Justice. Between these two subjects there are such others as Catholicism and Social Justice; The Canadian Positive Law; Justice and the Labor Contract, while one lecturer will deal with the Most Common Injustices in Daily Affairs.

CHILD LABOR AMENDMENT.

The campaign for the Federal Child Labor Amendment will be pressed by the National Education Association until the amendment is ratified. W. Crabtree, Secretary of the National Education Association, declares in his annual report to the N. E. A. convention recently held in Indianapolis, Ind.

"Every state Legislature," Mr. Crabtree warned, "will be urged to face the question again at the next session and the next until settled in the interest of childhood."

ORGANIZED LABOR.

Secretary Morrison of the American Federation of Labor announces that no action toward establishing a broadcasting station at Washington headquarters will be taken at this time. A special committee appointed by the Executive Council has found that the cost of maintenance, which would be \$15,000 a year, is prohibitive.

Doubt was also felt as to whether cheaper methods of radio transmission might not soon be developed, and as to whether the radio audience would include enough serious-minded adults to make the expenditure a wise one.

OCCUPATIONAL DISEASES

The deaths of seven workers in the plant of the United States Radium Corporation at Orange, N. J., are being carefully investigated by local authorities. While pernicious anemia has been recognized as the direct cause of death, the authorities are determined to learn definitely whether this was caused by contact with radio-active substances.

The seven persons in question were employed in covering the hands and dials of watches with radium paint in

the plant mentioned. In answer to an appeal from the Consumers' League of New Jersey, the United States Department of Labor has also begun an investigation of this case, with a view of safeguarding other persons employed in this plant.

HOME-WORK.

The Industrial Board of the Pennsylvania Department of Labor and Industry has approved the industrial homework regulations which have been under consideration for several months. The rules become effective September 1st.

"It became necessary to develop such regulations," says a dispatch from Harrisburg, Pa., to the New York *Daily News Record*, "owing to the large number of violations of the provisions of the child labor and the woman's law, which were reported to the department by investigation especially employed to study the homework practice."

"It was found that some manufacturers maintained no factories whatever, but employed women and children to do the necessary work in their homes without any supervision as to hours of labor, age of the worker, or the sanitary conditions of the home."

"The regulations provide for a system of licensure of the employer, and place upon him the responsibility for the sanitary condition of the home and the compliance with the provisions of the child labor and the woman's law."

SUNDAY OBSERVANCE.

The Lord's Day is observed on the Detroit, Toledo and Ironton Railway, acquired by Henry Ford a few years ago and rehabilitated by him, to an unusual degree. "Employees in other than train service," reports the *Michigan Manufacturer and Financial Record*, "are on duty eight hours a day during the week, with a general shutdown on Sunday. The only employees at work at all on Sunday are those engine hostlers who may be required to report for duty late Sunday evening to prepare engines for early departure Monday morning, or to care for locomotives which tie up late Saturday evening. Trains are not sent out of terminals on Saturdays unless there is sufficient time under normal conditions for them to reach their destinations before midnight. The entire property is idle on Sunday, the stations being closed and even the crossing watchmen off duty."

FARM TENANCY.

Among the services rendered the people of India by the late Lord MacDonnell of Swinford, a Catholic, who died on June 9th, that to the peasant-tenants was one of the greatest. He was admittedly not popular with many of the great native landlords.

"For he saw with the eyes of one," says a writer in the *Catholic Times*, "familiar from boyhood with the economic wrongs of the tenantry of his own native land, the manifold injustices under which the small farmers, tenants, and field workers of India suffered under the old land system, and from the first he lost no opportunity of trying to remedy them. He was up against vested interests when these were traditional wrongs, and against the old 'Die-hard' officialism. He had his first opportunity when as Revenue Secretary to the Bengal Government he carried through in 1885 a new Tenancy Act which protected the small-holders of Bengal against rack-renting and arbitrary eviction. It was the model of legislation afterwards extended to other Indian provinces."

LABOR PRESS.

About 600 labor papers, issued by labor or closely discussing labor questions, appear regularly in the United States, according to the new American Labor Press Directory, just published by the Labor Research Department of the Rand School of Social Science, in New York.

The American Federation of Labor and practically every national and international union affiliated with it are represented by official organs. The most frequent kind of labor paper is the local journal issued by some person or group, often with the endorsement of the trade unions in the vicinity. Several of the independent unions publish papers for their members. The various political parties which claim to speak for labor are also said to be actively pushing journals which aim to interpret events in terms of their particular programs.

SOLIDARISM IN PRACTICE

Chicago Local Union No. 2 of the United Brick and Clay Workers pays \$5 a day to each member called to jury service in courts of justice.

The fee, as provided by statute, is \$3 a day, and the Union has added the \$5, that no member may be called upon to make an additional sacrifice in doing duty as a citizen.

Chicago motion picture houses, large and small, united on June 25 for a "Greater Movie Season" publicity drive to begin August 3 and carry the smaller picture houses through the slack month of August. One hundred exhibitors met in Ridge Hall, Seventh street and Wabash avenue, and voted to levy contributions upon themselves of 10 cents a seat for theatres with less than 400 capacity and 20 cents a seat for theatres of more than 400.

The exhibitors' contribution, it was estimated, will make \$33,000 of the needed fund of \$50,000.

HEALTH OF RURAL POPULATION.

An investigation conducted by the Rockefeller Foundation discredits the accepted opinion that life in rural communities and on the farm is more favorable to good health than city life. An examination of 3,478 male students in one of the large State Universities of the Middle West reveal facts that are distinctly favorable to cities of over 50,000 population, as compared with small cities, country side and villages. Students from the large cities show the lowest number of physical defects.

"The idea that rural life is inherently wholesome and healthful has all the vitality of a popular legend," said Dr. George E. Vincent, president of the Rockefeller Foundation. "The crystal waters of the old family well, the gymnasium apparatus of plow and hoe and saw, the fresh food from field, garden and dairy, the constant outdoor life, the mental serenity which comes from contact with nature have been so lyrically extolled by orators, chiefly urban, that it is hard to convince the man in the street that the farmer and his family are not healthier than city folk. Yet there are many facts which point in quite the opposite direction."

WORKERS' EDUCATION.

Commonwealth College, a school of advanced education for workers, has just completed its second year at its location in Mena, Ark. The school is of interest because it is one of the few

resident labor colleges, and particularly because it is the only unaffiliated non-propaganda workers' school in the United States, and is conducting some novel experiments along the lines of educational technique.

"Non-governmental workers' education, as hitherto offered in the United States," says Harold Coy, teacher of English in the College, in the *Monthly Labor Review*, "has usually been under the auspices of labor unions or other groups. The instructors of Commonwealth feel that there is need for unbiased, non-partisan schools which will train young men and women for social service work and usefulness in the labor movement, and they regard Commonwealth College as a laboratory in which to perfect a working model of this kind."

The faculty is headed by William E. Zeuch, Ph.D., formerly of the teaching staff of Cornell University and the Universities of Indiana, Wisconsin and Illinois. The 11 instructors were drawn from the teaching, legal and engineering professions, and from the field of social service work. A council of some 12 men and women which assists the school in an advisory capacity, includes United States Senator Frasier, of North Dakota, the vice-president of a railroad brotherhood, and various others prominent in public life.

PEACE.

The Fifth International Democratic Peace Congress is to convene in the city of Luxembourg on September 9th, and to continue from that day to and including September 15th. The second plenary session, to be conducted on the 12th, is to deal with the following subjects: The Social Victims of War; The "New Poor"; The Influence of International Agreements on the Condition of Various Social Classes.

The First International Congress was held at Paris in 1921; the second at Vienna a year later; the third at Freiburg, in Baden, in 1923, and the last one at London a year ago.

During the recent celebration of the first anniversary of the new Catholic University of Holland situated at Nimwegen, Prof. G. de Langen Wendels O. P., Rector magnificus, spoke on "The Christian Idea of Peace."

Having dwelt on the ideas of St. Thomas Aquinas on this subject, the speaker wound up by saying that "as Dutch Catholics we can show that our land not only, with Erasmus, dares to send over the world of war misery and war madness his 'Querela pacis'; not only with heavy Dutch thoroughness as did our Hugo the Great (Grotius) dig in the inconstant ground of civilization, sandy and swampy as our ground, in order to find or to build the foundations of a future law of nations; but that it can now also, as in the medieval towns, breed and cultivate men and women who, in the power of the Faith in Christ and in the Church which was the faith of Thomas and which is our Faith, sober but zealous, can and will work not only for a civil or national peace, but for the 'Pax Christianorum,' the Christian peace of the nations of the future."

CO-OPERATION.

Chapel hour for one week at the West Texas Teachers' College, Canyon, Tex., was recently devoted to a series of talks on co-operative marketing.

The Texas Wheat Growers' Association, which was invited to supervise the program, arranged for addresses by Carl Williams, vice-chairman of the na-

al Council of Co-Operatives, C. L. Lockwood, traf-
manager of the Southwest Wheat Growers, and L.
ugh, president of the Texas Wheat Growers.

The meeting of the National Association of Mu-
l Savings Banks, which convened at Poland
ings, Me., on June 17, was told by its President,
James Wilcox, that in the last year deposits had
ned almost \$500,000,000 and depositors increased
288, distributed among the 620 odd institutions
aking up his organization. He pointed out that
nation had learned how to save with a broader
ree of intelligence than ever before, but he also
d that there was danger in promiscuous invest-
nts made without proper investigation.

Mr. Wilcox made a special plea for the extension of
tual savings banks throughout the country. He said
kind of service they rendered was of such broad bene-
that he hoped the day might come when every state in
union would be represented by such institutions. He
located the wider instruction of the public by bankers
proper methods of investment, saying that this was the
way to check the great annual loss in worthless
urities.

REST PERIODS.

While German employers as a rule endeavor to
the number and duration of rest periods so as
insure the workers sufficient rest, the latter, in
their desire for a short working day, frequently
demand that the rest periods be made as short as
possible, without considering that in so doing they
act against their own interests. In order to
prevent controversies on this subject the joint
Council (Arbeitsgemeinschaft) of German medical
history inspectors (Gewerbeärzte) makes the fol-
lowing recommendations as to rest periods:

Any work, whether physical or intellectual, of
protracted duration should be broken by rest periods.
If this is not done, fatigue increases disproportionately
and efficiency decreases considerably. The necessity
of rest periods has been demonstrated by scientific in-
vestigations and practical experience.

The necessary rest periods should be granted
during the working day. It is undesirable, from the
physiological standpoint, to dispense with rest periods
during the working day on the assumption that the
workers can get sufficient rest after the close of work.
The time at which rest periods are to be granted and
their duration depend on the nature and duration of
the work, and frequently also on external circum-
stances (such as train connections, etc.).

Normally the working efficiency decreases at
the end of the working day, the physiologic curve showing a depression
at this hour. Noon is therefore naturally the best time
for the principal rest period, which should be at least
one hour, provided the place where the worker eats
is not too distant from his working place. . . .
There are seven recommendations in all. Two
of the others are of general importance.

The undivided working-day is a product of the
large cities. It has certain apparent advantages but
also considerable physiological disadvantages. An es-
sential for the undivided working-day is a nutritious
breakfast before work and a short rest period at lunch
time. Lunch should include some hot dish.

The present-day custom of shortening the rest
periods as much as possible or of dispensing with them
altogether is contrary to all physiological principles
and constitutes exploitation of the working force. This
is true not only of adult healthy male workers but in
a still higher degree of weak and sickly and female and
juvenile workers.

SOCIALIST ACTIVITIES.

The new Chicago home of the Jewish Daily *For-
ward* was dedicated on June 28. The building is
located at the corner of Kedzie and Ogden avenues
and was erected at a cost of \$250,000. No offices
will be rented, as the paper requires the entire build-
ing.

The Chicago *Forward* is one of a number of dailies
now being published in many of the large cities. It suc-
ceeded the *Labor World*, a struggling Yiddish paper. The
trend of this group of papers is Socialistic. Abraham
Cahan, editor of the Daily *Forward* of New York, is to
attend the International Socialist and Labor Congress,
which meets in Marseilles on August 22nd, to which he is
a delegate.

The *N. Y. State Federation of Labor Bulletin*,
1925 Series, No. 14, reports:

"Herbert M. Merrill, member of Electrical Workers'
Union and State Secretary of the Socialist Party, sends
us a resolution adopted by the party in convention which
declares it to be the duty of 'all Socialist wage earners to
become active members of the unions of their trade or
industry' and that it is 'the duty of all Socialists, what-
soever their occupation or calling, to give loyal support
to organized labor.' Mr. Merrill further writes: 'Every
member of the Socialist Party, who is entitled to mem-
bership in organized labor, and who is not already a
member, should make out an application today. Our pur-
pose is not to 'capture' organizations of labor as the Com-
munists advise, but to do our share to help organize the
unorganized and improve the economic conditions of the
working class.'"

Camp Tamiment, at Forest Park, Pa., is con-
ducted as "the summer playground of the Rand
School of Social Science." This year's lecture
course, begun on July 6th, consists of five lectures
on "The Psychology of Prejudice," by August
Claessens, ex-Assemblyman and Speaker in the So-
cialist movement, as well as teacher in the Rand
School of Social Science; five lectures by Miss Isabel
Kendig, of the National Federation of Progress-
ive Women, on "The Social Effects of Changing
Sex Standards," while V. F. Calverton, author of
The Newer Spirit, and editor of the *Modern Quar-
terly*, will lecture the week beginning July 20, and
Clement Wood the week of July 27th.

MISCELLANEOUS.

The yearbook of the Playground and Recrea-
tion Association of America, issued recently, as-
serts that cities in the U. S. and Canada spent
\$20,052,558 for public recreation during 1924.

This figure is said, in the yearbook, to be \$6,000,000
greater than the sum expended in 1923, and fourteen
times the expenditure of fifteen years ago. The num-
ber of cities reporting organized public recreation was
711.

Irish shipowners, at the instance of the Ministry
for Trade and Commerce, have formed a represen-
tative committee to take steps to organize a school
of navigation in the Free State. Three-fourths of
the annual expenses of the proposed establishment
will be defrayed by the Department of Education,
provided that the syllabus and working arrange-
ments conform to its requirements.

As shipowners have been seriously handicapped by the
absence of a school of navigation, the Government's action
is generally commended, especially in trading circles.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Charles Korz, Butler, N. J.
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Executive Committee: Rev. A. Mayer, St. Louis, Mo.; Wm. V. Dielmann, San Antonio, Tex.; O. H. Kreuzberger, Evansville, Ind., and Anthony J. Zeits, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.

Hon. President, M. F. Girtten, Chicago, Ill.

Communications intended for the Central Verein should be addressed to Mr. John Q. Juenemann, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

The peace promised by Our Lord was not merely the peace attainable by human operation; it was something far greater. Peace is the fruit of justice, and "justice" includes holiness, righteousness, the principle of living in harmony with our neighbor, by which is meant not only recognizing the rights of our neighbor, but also helping him in every possible way to use those rights.

FR. LESLIE WALKER, S. J.

If it is our intention to combat socialism in an effective manner, we must remove its causes. As far as the economic cause of socialism is concerned, it is to be discovered in the materialism which dominates the present economic system, the unrestricted regime of capital. It is this condition that must be overcome. The worker is a Socialist because he is a proletarian. He must, therefore, not continue to be a proletarian. In other words, the most effective economic measure for combating Socialism is the reconstruction or, where they still exist, the upholding of the rural and urban middle class.

REV. DR. ENGELBERT KAESER.

Social reform is a Christian duty, helping our brother in need. But social reform means work rather than talk. And so I fail to understand the social reformer who is not hard at work in the local Conferences of the S. V. P., helping in various practical questions—e. g., local housing, taking opportunities of serving on this committee or that, official or unofficial, where work is to be done with little limelight. If we are trade unionists, we conscientiously attend our meetings and are ready to assume the drudgery of office. In many of these

things we can work side by side with others with whom we may disagree on most fundamental matters of principle. If the Communist is trying to pull down the houses built, then work your hardest alongside with the Communist. You may do as much by your example as by your preaching.

Who can lead if the Catholic refuses? But if we are to help as the light put upon a candlestick and not as the blind leading the blind, we must educate ourselves in our Catholic philosophy of life and study its application. Sound Catholic education is essential and sound secular education, too. A democracy is dangerous that is not trained to think. Ignorance provides a happy hunting ground for Communism and the rest.

Social questions are a matter of life and death. Our brother seeks food. Others offer him a stone. We must not give him a stone.

For instance, we must not spend our time groaning about the neglect of Catholic principles and doing nothing while X is putting in some quiet, hard work on the borough council.

We denounce class-war as a most pernicious doctrine, but we must show that our alternative "class peace" is a truly constructive principle, that it is the foundation of that other great principle of association so grandly defended by Pope Leo, a principle which may lead to a gradual revolution in industry and in the relations of employer and employed.

If we insist on the right to property even in productive goods, we must show that we are not asking for a chimerical equal sharing-out all around nor for the breaking up of large industries, but for opportunities of ownership of one kind or another in the interests of human liberty. If a man has now liberty of choice in varying his occupation as a means of livelihood, that is no reason why that liberty should be taken from him. Rather he needs more. We hold that the firmest title of all to ownership is personal labor. For the rest, we hold that ownership carries duties as well as rights, and that private rights must often give way to the common need.

FR. L. O'HEA, S. J.

We hold that the worst evil is sin; but to participate in sin is itself to sin. But injustice is sin and to share in injustice is therefore sinful. If we are "democrats," in fact just as citizens, we share in what our country does, and incur responsibility. Unless, once more, the State can never sin, and have no responsibility towards God, we can sin in a way with it. Can the State sin in the declaration of war? With regard to reprisals, neutrals or non-combatants and their rights? May a State destroy the language of one of the groups that compose it? When may such a group rebel? Who has the right to immigrate and when? I cannot see that we have in conscience the right to shirk any of these or one hundred similar questions. We may not always be able to put wrong right, or prevent it being done; but we can execrate it in our hearts, and express a collective opinion, if once we have our principles right, but not otherwise.

FR. MARTINDALE, S. J.

The Third Annual Meeting of the Catholic Conference on Industrial Problems

The Catholic Conference on Industrial Problems held its third annual meeting in Chicago, June 24 and 25.

The papers read on the subjects of the Child Labor Amendment, Labor Insurance, Conciliation and Arbitration, and Women in Industry, provoked thoughtful and interesting discussions. The conflict of opinion, at times sharp and heated, showed how necessary conferences of this nature are. Convictions are not to be pursued in a one-sided manner, thus leading to strong-headed and obstinate activities on the part of either employer or employee.

The purpose of the Catholic Conference on Industrial Problems is to reiterate the principles as laid down by Pope Leo XIII in his celebrated encyclical on the Condition of Labor, and to hear what manner of interpretation is put upon them by the employer and employee when application is made of them, in the case of industrial problems. The employer and the employee are, therefore, given a hearing on the questions suggested by the subjects proposed to the conference for consideration and discussion.

It is to be regretted that not more took an interest in the work of the conference. For, the conference approaches the solution of industrial problems from the angle of the human factors engaged in industry. These factors have unfortunately been too much neglected in the discussion of industrial problems. The real issues have become beclouded by injecting into industrial controversies the phrase "capital and labor." Strictly speaking, both are human beings, and the issues lie not between things but between human beings. It is true both capital and labor stand for the persons who own either capital or labor. Yet upon closer analysis capital as thing belongs to a human being in quite a different way than does labor; capital lies outside a human being, but labor is part and parcel of it, and indeed so much so that Pope Leo spoke of labor as being endowed with a personal attribute.

The real industrial issues are to be found between the employer who uses capital and labor for purposes of production, and the employee who also uses capital and labor for the same purposes. A different emphasis is put upon their respective use by both employer and employee. The problem is how this emphasis can so be shifted that the interests of both can be made to agree with the least possible amount of friction. The Catholic Conference on Industrial Problems has placed this task before itself, and has put itself to work in seeking a solution. It is a matter of satisfaction that so much of good-will is manifested by both employer and employee in striving to work out the complexities of the problems.

Those interested in the work of the Central Bureau will receive with gratification the news that its Director, Mr. F. P. Kenkel, has been elected president of the Catholic Conference. It is a tribute to his qualities of leadership which have

produced such fine achievements for the Central Verein of America, and more particularly for its Central Bureau. His objective, impartial handling of subjects, such as dealt with by the Catholic Conference, his conservative attitude founded in knowledge of the economic, social and industrial history of the past, combined with an intuitive grasp of the possibilities of the future, fit him peculiarly for the position which the conference entrusted to his charge. Both the employer and the employee will be inspired with new confidence by his spirit of fairness which knows no bias for or against the interests of either side.

A. J. M.

Initiative, Self-Help and Mutual Help Far Preferable to Dependence on Government

Evidences of the tendency on the part of legislators and all too many private citizens to look to the state and national government for aid in meeting difficult situations are plentiful. The practice of casting the burden of correcting unsatisfactory conditions not only on the individual states but even on the nation, the Federal Government, has, during the last decade, become so general that, reflecting the thought of some far-seeing men, President Coolidge on Memorial Day saw fit to urge the necessity of a return to self-help in and by the several states, and to discourage the practice of expecting aid from Washington in all matters not readily amenable to individual, local endeavor. What we need, said the President, is not more Federal Government, but more local government.

The men who built what is America today did not lean on Washington. Theirs was a splendid initiative, personal and collective. And it should be the duty of the present generation to nurse this initiative and self-reliance back to vigorous health. The individual states and the nation have duties indeed in the task of providing economic and social justice; but they must not supplant the smaller corporation, the group, the individual, and the action that should originate with and be carried out by them. Capital invested in industry, at a comparatively early date, secured for itself Federal action in the protective tariff, which, without regard for real conditions in the U. S., serves as an effective means to secure high prices for the output of industry, regardless of the quality or value of the product. Organized labor, too, strong as it is, disdains the use of the collective moral force it could exert to bring about a correction of the abuse of child labor, and selfishly declared itself in favor of Federal action via the Child Labor Amendment, which unquestionably offers the hope of reducing possible and actual competition to organized labor by the labor of juveniles. Willingness to boycott the products of child labor or to originate strikes, if necessary, to curtail its abuses, would be one of the means of exercising initiative and group action which labor rejects; it would rather call in the help of the Federal Government.

The farmers, too, are frequently heard clamoring for action by the Federal Government, while neglecting to make full use of the available means of

self-help and mutual help. The cry of the wheat farmer has resounded through the land continuously for years, demanding Federal aid by way of credits, price-fixing, adjustment of railroad rates. He should have some aid, as should also the cotton and the tobacco planter. But if the wheat farmer exerted his own initiative and self-reliance and if he co-operated more fully with his fellows, he would probably find he would not need such aid as much as he now thinks he does. For, after all, wheat makes up but about 7 per cent of the total agricultural output of the U. S., and therefore there is scant reason why so many farmers should carry all their eggs in one basket, with a much wider field for agricultural endeavor open to them. It is a noticeable fact that where the one-time wheat farmer has taken up dairy farming also, he has likewise ceased to concentrate his attention exclusively on "the law" or "the government" to help him get a good price for his wheat. A Catholic priest, pastor of a rural congregation in Minnesota, told the writer some nine months ago that he had noticed a subsiding of complaints about the uncertainty of the wheat crop since his people had successfully engaged in dairy farming, adding, too, that he had no difficulty in raising the necessary monies for parish purposes, since his people had money at all times, now that they received cash for dairy products. Just a few weeks ago, traveling to the convention of the State League of North Dakota, the writer engaged on the train in conversation with two young Minnesota farmers of German stock, who were taking advantage of a tourist excursion to a town in North Dakota near the Canadian border. They both volunteered, upon being questioned, that they found farming profitable and secure since they had combined dairy farming with wheat growing. The only drawback attached to dairy farming, they said, was that the farmer was tied down "wie ein Kettenhund." But on the whole they realized that they were well off and relieved of the insecurity attached to depending on one crop for a living.

A few days later, on the return trip, a business man in a small city in North Dakota approached the writer on the train and, pointing to cattle grazing on the pastures to right and left of the railroad, offered the unsolicited information that "things are getting better here in North Dakota since more people are taking up dairy farming, as the Minnesota farmers have done." He went on to say that, while he lived in M , he owned a farm several miles from town, on which he had a tenant, working on a half-yield plan. "Last year we made a start with some milch cows," he added, "and netted about six hundred dollars altogether from them. This year we should net a thousand dollars at least, of which, of course, my tenant will receive half and I half." A few questions elicited the statement that both he and his tenant expected a good return from the wheat, but that they also realized they would soon depend less exclusively on wheat than they had in the past.

Here is initiative, adaptability, adjustment to conditions, where once there was dependence on one crop; along with this dependence went the cry for government help to make that one crop yield a turn ample to secure profit and a comfortable living. This initiative and adaptability, this self-help was characteristic of many of the farmers of the older school. On the final lap of the same trip to the St. Paul to St. Louis stretch—the writer rode with a well-preserved, seemingly well-to-do Missouri farmer from the Ozarks, apparently about sixty years of age, who told of his personal experiences, both of the past and present. Some thirty years ago this man, owning \$100, bought a farm of 100 acres for \$600, the former owner retaining a mortgage which was to be redeemed within ten years or foreclosed. The buyer "batched" on the farm, worked it first without any stock, later gradually bought a team of mules, a wagon, machine, and some cows and hogs. The first year he paid the interest only and at the end of the second year found himself forced to sell all the livestock and the wagon in order to pay principal and interest in full. Then the farm was his, and, with the aid of a new mortgage, he was able to again buy some cattle and a team and wagon, for which he gradually paid as he earned the money from the soil. As the year went by he married; two surviving sons and a daughter were given high school education, the daughter becoming a teacher. Some twenty years after buying the farm our man sold it for \$11,000 and took up another nearer the town of his choice.

Recently he rented out this farm and now lives on a small holding of fifteen acres, of which all but two have been rented out. One of these two acres is used for a vegetable and berry garden, which in 1924 yielded its owner a cash return of \$525.00, in addition to what went into the family larder and onto the table. The cow gave all the milk required for the family and enough to produce \$80.00 in cash. So that this man, who is engaged in shipping hogs and cattle, and thus makes a comfortable living, to which he can add his rent income, has contributed very largely towards providing sustenance for his family from his one cow and his little garden, and in addition in one year earned clear six hundred dollars. He attributes the yield of the garden to careful personal attention and good judgment.

A fine example this, in its various phases, of the self-reliance and initiative which seems to be dwindling so fast and which it is necessary to awaken. Resourceful self-help, when augmented by mutual help through co-operative action, can accomplish almost everything necessary. There will indeed, be a margin for public action, by state or nation. It should be our ambition to keep this margin as narrow as possible, and not to unduly widen it as those do who pamper the individual by having the state and nation relieve him of as many minor or less difficult tasks as possible, and who, consequently, cheapen manhood, independence, self-reliance, initiative, courage and aggressiveness. To all of which our nation owes so much. A. F. B.

Moses Left Unsupported

American Catholics have a special obligation towards the Philippine Islands. It was their government that stepped in almost 30 years ago and fought about a change of affairs that was revolutionary as far as the influence on Church and nation was concerned. Although there was no intention of injuring either or both of them, especially the missionaries were put on the defensive. This the Catholics of our country have not sufficiently realized; they have, therefore, neglected to support the bearers of the Gospel sufficiently. Consequently, one of the Mill Hill Fathers, for many years a missionary in the Philippines, was forced to extend his begging tour to Australia in order to obtain funds for his mission. A recent communication from Manila to the C. B. makes it how badly needed assistance is. A Mission Superior writes:

"The American regime introduced the free Public Schools into the Islands, and it is with them the missionaries must compete. If he is unable to offer the same incentives they do to the Catholic children, their parents, for the most part, are very poor, will simply send the child to the Public School. It is very difficult for the missionary to establish the needed contact with the people. On the other hand, when the Catholic School is lacking."

What a lack of funds, as chronic as that experienced by the Catholic missionaries in the Philippines, means in the face of difficulties of such a nature, may be easily surmised. Even the greatest personal sacrifices are apt to bear no fruit under such circumstances.

Urges Study of the Encyclical on the Condition of Labor

Ever so often leaders in the Central Verein, and editors of *Central Blatt and Social Justice* as well, have urged that the leaders in the individual cities and districts direct the attention of their following to such special needs as they have observed and offer recommendations for study and action. Such suggestions will be the more readily followed when being issued or interpreted by one who knows the people more intimately than they presume another of the C. V. or the men at the Central Bureau to know them.

This advantage attaches to a recommendation issued by Mr. Nicholas Dietz, of Brooklyn, in the July issue of *Our Messenger*, the organ of the Brooklyn organization. Taking up a suggestion offered by the Social Action Department of the N. C. Welfare Conference, he points to the anniversary, May 15th of the appearance in 1891 of the encyclical of Pope Leo XIII. on the Condition of Labor, and writes:

"This Encyclical forms the foundation stone of all Catholic action in the industrial relations of life. It is the Central Verein's basis of reform in that field. It is so important and authoritative that our members ought to be thoroughly familiar with its contents. Unfortunately, this is not so. Not only are there a great many of our members who have neglected its study, but this charge may even be laid to some of those who aspire to leadership.

Would it not be well for all of us to commemorate this great event by forming the resolution to read and to study this important document? By doing so we would have a double gain. Firstly, we ourselves would become better informed on our purposes and work; and secondly, we would be able to give to others who inquire an understanding of what the Central Verein stands for. Surely, with such knowledge of our objects and activity, a great gain in our membership and usefulness would be attained.

Mr. Dietz's plea for study of the Encyclical named is, in a wider sense, also an appeal for more intelligent Catholic Action. The recent convention of the Catholic Union of Missouri adopted a resolution urging its members to study the various papal encyclicals, notably those of these latter decades, and also the pronouncements of American Bishops and of qualified priests and laymen on religious, social and economic problems, for reasons similar to those advanced by Mr. Dietz. The author of the resolution, a priest born in Missouri, offered as the grounds for the declaration: the lack of knowledge of the essentials of our movement on the part of many members; their inability to communicate such knowledge to others; and the necessity of acquainting others with the all-important facts concerning the need for Catholic Action and its purposes. These recommendations, coming from widely separated sources, are in agreement on essentials. They should be urgently supported and put into practice by the officers and members of the local societies.

Three Affiliated Societies Commemorate Diamond Jubilee

One Orphans' Society and two Benevolent Societies, all affiliated with the C. V., recently celebrated the 75th anniversaries of their founding: St. Vincent's German Orphans' Association in St. Louis, the Independent Jaeger Company attached to the Parish of the Most Holy Redeemer in New York City, and St. Vincent's Sick and Death Benefit Society, in Holy Trinity Parish, in Boston. While the Jaeger Company has been affiliated with the New York Staatsverband and the C. V. for many years, the society in Boston has direct affiliation, since Massachusetts has no Staatsverband; the St. Louis society, on the other hand, has been in the C. V. membership but a comparatively short time, coming into the Catholic Union of Missouri some three years ago under a special arrangement, owing to its character as an association formed exclusively for the founding, maintenance and management of the German St. Vincent's Orphans' Home.

The jubilee celebration of the New York society was noticed in a previous issue. The Boston society commemorated its anniversary with a three-day celebration on June 7 to 9. On Sunday, the 7th, there was a solemn high mass, during which the members received Holy Communion; on Monday evening a banquet was attended by approximately 500 members and other invited guests, among the speakers being the Rev. J. Gisler, S. J., pastor of the parish, and Mr. Chas. Korz, of Butler, N. J., president of the C. V. On Tuesday evening a ladies' night was arranged. The members of the society were later notified that, at the intercession

of Rev. B. Cohausz, S. J., of Buffalo, His Holiness Pope Pius XI. had, on June 2, granted them the Apostolic Blessing. Trinity Parish is the parish for all the German-Americans in Boston; it has retained its German character to a remarkable degree. The society, too, while accommodating itself as to language, has preserved the German traditions faithfully. Like its sister society in the same city, St. Joseph's, it has remained loyal to the Central Verein in spite of its relative isolation. President Korz had re-established contact with the society and the Rev. Fr. Gisler some months since, and on the occasion of the jubilee made arrangements for a mass meeting of the parish members, many of whom live at a considerable distance from the church, to be held in October. It is hoped that, on this occasion, representatives of other societies of the type that compose the C. V., existing in and around Boston, may be induced to attend, and that the way may be paved for them to join the C. V.

The diamond jubilee of the St. Louis organization was commemorated on Sunday, June 21, by a solemn field mass on the grounds of the institution at Normandy, near St. Louis, a banquet, and later, in the afternoon, a program, in which the children of the institution participated. At the banquet, at which Rev. Joseph Lubeley, of St. Louis, presided as toastmaster, toasts were answered by Rev. John Rothensteiner, Rev. Albert Muntz, S. J., Rev. Bernard Wewer, O. F. M., all of St. Louis, and Mr. Aug. F. Brockland, Associate Director of the Central Bureau of the C. V. Mr. Fred Guetgemann, President of the society, welcomed the guests and other visitors.

Like this Orphans' Association, similar societies in Louisville, Cincinnati and other places are close to the C. V. in spirit, even if they are not affiliated with us. It is earnestly to be hoped that means may be found to obtain their affiliation or reaffiliation. They were founded by the same type of men who were the backbone and marrow of the C. V., and in many instances the founders were affiliated to the C. V. through the medium of other societies. The long life and activity of these societies and of the Benevolent societies as well is proof of the solidity of the work of the founders, the nobility of their aims and the usefulness of their endeavors, and also of the fact that competent and well-meaning men were ready, when the founders passed away, to take their places. May our jubilarians continue to thrive and labor for the good cause for many years to come; and may the C. V. have the benefit of their co-operation!

The Month of June at St. Elizabeth Settlement and Day Nursery

At the beginning of the month of June, the Settlement and Day Nursery had on its records as active cases 56 families, with 95 children; at the close of June there were 51 families, with 70 children, recorded. A year ago, at the same time, the families numbered 50, with 77 children, and 48, with 74 children, on the respective days. The aver-

age attendance during June was 70; 12 families with 20 children, are listed as closed cases, while 7 families, numbering 11 children, came in as new cases; 888 lunches were served Nursery children while those provided for children of school age who have no one to cook dinner for them at home numbered 672; the total of lunches served throughout the month being 1,560. No charge was made in 286 cases.

Treatment by a neighborhood physician was arranged for for one child, seven children were taken to a medical clinic, and medicine was provided for 11 children. A court case was handled for one of the families coming under Settlement care. The cases of two families were referred to the Children's Aid Association, and employment was secured for five persons. The Social Worker made 25 visits to patients in the Maternity Ward of the City Hospital and in their interest, 16 cases in pursuit of cases coming under the province of the Settlement, and 5 to the Central Bureau. Fifty letters were written in connection with cases. In connection with the Maternity Ward Work cases were handled, 16 being continued from the previous month, while 22 were new; 5 of the total were those of unmarried mothers. Through the kindness of the Catholic Women's Union meetings were provided to place one of these mothers in a family after her discharge from the Hospital. Ten days later, the young woman's mother, who had previously refused to allow the girl to return home with her infant, declared that she now was willing to permit her to do so. Arrangements were made for the baptism of two infants.

For use in the Maternity Ward, the Ladies Laclede contributed 55 new garments for infants. In addition to these garments, the Settlement contributed 346 pieces of clothing and 24 pairs of partly worn shoes, making a total distribution of 425 items of new and partly worn wearing apparel to worthy poor. During the month, clothing was received from members of SS. Peter and Paul, St. Aloysius, St. Rose, St. Margaret's and Mathew's parishes, and from St. Elizabeth Institution. Arrangements are being made at present to permit separate groups of boys and girls from the Settlement to spend two-week terms each at Catholic Outing Home.

Thus the activities of Settlement and Day Nursery go on regardless of summer heat and vacation. Visits to the dental clinic have been suspended, that institution being closed for the summer months. But most of the other endeavors are kept up, and while the closing of the schools relieves the Sisters of the care of some little ones, whose elder sisters and brothers take care of them at home, the number of small children of school age coming to the institution is greater. During the school year a group is in the charge of the Sister teaching them, and they come to the Settlement only at noon after school hours in the evening; during the vacation months, however, the Nursery and Settlement house and guard them while their mothers are at work.

CENTRAL BUREAU ENDOWMENT FUND

Progress Made in Several States Brings
Total to \$161,504.80

During the past month Mr. John Nottenkaemper, Atkins, Ark., received title to forty acres of cut-land in the vicinity of Brinkley, as the result of contribution made by Mr. Joseph F. Brockland, of St. Louis, in the interest of the fund. Mr. Brockland offered the land, conservatively valued at \$100.00, to the Staatsverband of Arkansas, with the intention that it be held out in some way as an inducement to help raise the quota of that state. The officers were privileged to sell it or dispose of it in any other advantageous way. They offered it to contributors to the fund, and thus title to it went to Mr. Nottenkaemper. The deed to the property was forwarded to Mr. Theo. Arnold, Secretary of the Staatsverband, who sent it on to the legal owner of the land. The amount raised by the Staatsverband is \$1452.40, including collections since the previous to the time of Mr. Brockland's gift.

* * *

The fund now amounts to \$161,504.80, the increase for the month being \$5517.30. This gain is made up of \$5468.45 from State Leagues, and \$3.85 from readers of the German Catholic press. The contributions from the State Leagues are \$120.70 from Minnesota, \$814.00 from Missouri, \$100.00 from Connecticut, \$135.00 from Illinois, \$100.00 from Pennsylvania, \$25.00 from Wisconsin, \$2.75 from Oregon, \$16.00 from Kansas, \$6.00 from New York, and \$3.00 each from Arkansas, Ohio, and California. Minnesota and Oregon have now turned in the equivalent of \$2.50 per member, the latter state even having sent in a bit over \$52 for each of its members. The officers of the State League of Minnesota borrowed some \$100.00 to be able to pay the balance on their quota of \$30,000 before the close of the business year of the Central Bureau on June 30. In both states the officials of the Leagues are confident they will be able to raise more money; two other State Leagues, which had previously contributed the entire amounts requested of them—Texas and New Jersey—are likewise striving to collect additional funds.

* * *

What has been done in the states mentioned could be possible elsewhere also. While many of the members of our societies in various states are accustomed to see Minnesota "do big things," and hence will not be prepared to marvel at this new achievement, they might well permit themselves to be impressed by the accomplishment of the small group of men in Oregon. Nine hundred fifty-eight dollars and twenty-five cents is the amount they contributed, which, as already indicated, is more than the assigned amount. At that, the men in the State League have had practically no personal contact with their fellows in the C. V. They have used the means to send a delegate to the C. V. conventions, or to permit the C. V. or the Bureau to

send representatives to their conventions. Nevertheless, this small band of earnest men have nobly shouldered the burden they were asked to bear and have borne it on to its destination, the while many others, who have far greater advantages of contact and encouragement, are still far from the goal.

* * *

The sum of \$48.85 listed above as coming to the fund from or through readers of the German Catholic press brings the total from this source up to \$377.35, while \$666.11 have come in from priests in response to the appeal for Lenten offerings issued by Rev. Fr. Mayer. The returns from the two appeals total \$1043.46.

Courageous Initiative Shown By Oregon
State League

The little band of men composing the Staatsverband of Oregon have shown fine initiative. They have not only raised and turned in more than the quota expected of them for the Central Bureau Endowment Fund; they have not only exerted the decisive influence on the Legislature in the matter of the proposed child labor amendment, which it rejected; they have also decided to employ lay catechists to teach the fundamental truths of the faith and the essentials of Catholic observance to the inhabitants of sections of the state visited seldom or not at all by Catholic priests. The convention recently held at Jordan voted to engage in this activity, and the officers were instructed to organize it. Catechists are to be found, if possible, in the neglected districts; if that cannot be done, they are to be secured elsewhere and sent to these sections.

Credit is due the Staatsverband and the affiliated societies for this and other activities. It is barely possible that this is the only State League in the C. V. thus engaging, as a State League, in carrying out the resolution of the Allentown convention of the C. V. on the Lay Catechist Movement. At the same time, there can be no question that there is opportunity for this sort of service in every state; it would be a happy development if all the Leagues engaged in it in some measure at least.

Cardinal Protector Assigned for Knights
of St. George

Following the audience recently granted several representatives of the Knights of St. George, the Holy Father has assigned Cardinal Aloysius Sincero, Deacon of the Basilica of St. George in Rome, Protector of the order. The announcement, made in a letter from the Secretary of State of His Holiness, Cardinal Gasparri, to Mr. Joseph Reiman, Supreme President of the order, was forwarded by Rev. Godfrey A. P. V. Winter Baumgarten, a native of Pittsburg, now connected with the office of the Papal Secretary of State. He is the son of Mr. Christian Baumgarten, former Grand President of the Knights of St. George. The representatives of the order had presented a jubilee year gift to the Holy Father, to which practically all the branches had contributed.

With the C. V. and the State Leagues

Convention Dates

Central Verein, including the Cath. Women's Union of the U. S. and the Gonzaga Union: Cleveland, August 23 to 26.

Cath. Union of Ohio and Cath. Women's Union: Cleveland, August 21-22.

Cath. Central Verein of Wisconsin, with Cath. Women's Union and Gonzaga Union: Madison, July 12-14.

Staatsverband Texas, with Cath. Women's Union: Westphalia, July 28-30.

Staatsverband Pennsylvania, with Cath. Women's Union: Reading, August 9-10.

State League of New York, with Cath. Women's Union: Brooklyn, September 5-8.

Preparations for C. V. Convention Progressing

"Arrangements for the 69th annual convention of the Catholic Central Verein of America and the Catholic Union of Ohio," says *The Catholic Bulletin*, of Cleveland, "to be held in Cleveland Aug. 21 to 27, have nearly been completed. The committees of men and women working under the chairmanship of Stephen A. Junglas are leaving nothing undone to provide for the comfort and entertainment of the several thousand delegates and visitors who will come here from practically every state in the country."

Announcement is made in *The Bulletin* of a special meeting of the convention committee, in Hotel Cleveland, where the convention will be held. "A special effort is being made," the news item continues, "to raise the Cleveland quota of the \$250,000 endowment fund for the Central Bureau of the C. V. in St. Louis. The bureau, which has done excellent work in the interest of God and country since its establishment, seventeen years ago, at the annual convention held here, has received the hearty endorsement of many members of the hierarchy. A splendid souvenir program is being prepared, the proceeds of which will go to this fund."

The Catholic Women's Union and delegates from the Young Men's societies will meet at the same time with the men's organization in Cleveland. Inasmuch as Cleveland is comparatively easy of access from practically all of the states in which the C. V. has State Leagues, a large attendance is expected.

Convention of Cath. Union of Mo. an Auspicious Meeting

This year's convention of the Cath. Union of Mo., held on May 31 and June 1 and 2, in St. Mary's parish, Cape Girardeau, was remarkable for many reasons. On this occasion the test was made, whether the societies had accepted or repudiated the increase in the annual dues, which now are 50 cents per member; the outcome was favorable, a large number of the societies having remained loyal, while practically the entire remainder have expressed willingness to meet the increased obligation in the future. Then, too, the delegates learned of a marked increase in the Cath. Women's Union, which now has 52 societies, with 7500 members, and has noteworthy achievements to its credit. Fur-

ther, the educational character of the convention was of high grade. The sermons on Sunday morning, the mass meeting in the afternoon with two instructive addresses, the mass meeting for the women on Monday, and two special addresses and discussions injected in the business meetings of Monday and Tuesday—one on religious vacation schools for rural districts, and the other on the improvement of the condition of agriculture—all these features gave the convention educational value, entirely apart from the inspiring character of the church services and the fruitful discussion on the resolutions and on numerous transactions. No attempt was made this year to arrange a separate convention for the young men; they were asked to meet with their seniors, and were offered the privilege of arranging separate conferences for themselves if they saw fit to do so. As things appear at present, Missouri will no longer see the young men meeting by themselves; they will probably soon enter into the senior body, where they will undoubtedly feel entirely at home.

One hundred fifty-seven men and women delegates arrived on the same special train on Saturday evening, from and via St. Louis, and were received by the local committee, who led them in a body to the parish hall. Luggage, trains, and autos, brought many more visitors. Saturday evening witnessed a session of the committee on resolutions, which began its labors promptly. On Sunday morning, following the usual welcoming meeting (Mayor Barks, Mr. K. Brumbach, Chairman of the Chamber of Commerce, and Mr. J. Vandever, Chairman of the local committee, extended a welcome to the delegates), the V. Rev. Eberhard Pruente, Dean, pastor of St. Mary, greeted the large gathering in the church, speaking with cordial warmth of the merits of the Cath. Union and of its high purposes. The sermon was delivered by Rev. Toebben, of Apple Creek. At the afternoon mass meeting the Rev. Albert Muntsch, S. J., of St. Louis University, spoke on The Four Pillars of Society, and J. Porterfield, M. D., of Cape Girardeau, on The Benefits of Religion. A dramatic entertainment offered the visitors occasion for diversion in the evening.

Following the High Mass on Monday morning, which the parish children offered Holy Communion for the repose of the souls of deceased members of the Union, President John P. Rehme, in submitting his annual report, urged the raising of the balance due on the Central Bureau Endowment Fund, and stressed the desirability of constant co-operation with the Central Bureau, and, in particular, the necessity of subscribing for *Central Blatt and Social Justice*. The development of District Leagues and the solicitation of associate members were also presented as efficient means to promote the growth and strength of the Union. Moreover, the President recommended the appointment of a *Vertrauensmann*, or promoter, in each society, whose duty it shall be to maintain contact with the Central Bureau. Among the matters discussed during the convention, at the suggestion of the President, was that of the feasibility of having the state convention meet in the fall, when the pressure of school work is not so great on the clergy and that of farm work not so urgent on the members in the rural districts as it is in spring. No action was taken in this regard, but the convention voted that members everywhere are to be questioned as to the practicability of the proposal. The afternoon session, following the mass meeting arranged for the Cath. Women's Union, was distinguished by an address of Rev. George J. Hildner, of Claryville, on the experiment of a religious vacation school in which he participated and which was entered into in various other communities of the Archdiocese. Father Hildner's presentation led to a lively discussion. The evening was

ed to a report on the activities of the Central Bureau the Director, Mr. F. P. Kenkel. At the close of Mr. Kenkel's address, President Rehme tendered him a check of one thousand dollars, intended for support of the Bureau, representing part of the annual dues of the Union members, voted by the Executive Committee from that year.

These resolutions, presented on Tuesday, come under the heads: Holy Father; Recent Canonizations; Education; Oregon School Law; Citizenship; Centralization of Power; Catholic Missions; The Lay Catechist Movement; Preparation for Intelligent Catholic Action; Negro Problem and Catholics; Christian Charity and Social Service; Moral Life; Objectionable Magazines and Moving Pictures. The officers elected at this session are: President: P. Rehme, St. Louis; Vice-Presidents: Frank Lodde, Kansas City; W. J. Masek, Cape Girardeau; F. J. Wetzel, St. Louis, as President of the Gonzaga Union, and Mrs.eresa Born, as President of the Cath. Women's Union; Recording Secretary: Wm. Schmit; Financial and Corresponding Secretary: M. A. Wohlschlaeger, St. Louis; Treasurer: L. Himmelberg, Washington; Banner-Bearers: Anthony Naes and Herman Temmen, St. Louis; Marshal: A. Gitemeyer, Florissant; Executive Committee: Ben. Goerst, Ant. Esswein, Jos. Schleifstein, St. Louis, J. Gitemeyer, St. Charles, Geo. Huebner, Kansas City; Delegates to the Central Verein convention: Rev. C. Winmann, Richfountain, Rev. Dr. Wm. F. Fischer, Adre; the President of the Union and the Chairman of the Legislative Committee are ex-officio delegates to this convention. Mr. M. Deck, of St. Louis, is Honorary President of the Union. The selection of the meeting for 1926 was left to the Executive Committee.

The final session, which was adjourned to permit all the delegates to attend the closing banquet, had as its distinguishing feature an address by Prof. P. B. Nahlor, of the Extension Service of the Agricultural College of the State University, on "Agricultural Betterment," followed by a discussion. Thus the educational character of the convention was sustained throughout, though the business transactions were by no means interfered with. On the contrary, the delegates heard numerous committee reports which were intelligently discussed, such as the report of the committee on motions, that on the Central Bureau, that on Constitution and others. The secret of the success of the process, by which the conventions of the Missouri Union are able to handle an ever increasing amount of business without jeopardizing the educational features, lies in the prudent and energetic chairmanship and, more important still, in the willingness of the delegates to set aside all pettiness and personal likes and dislikes and to devote themselves seriously and unselfishly to the matter at hand. Were it not for this latter fact, the conventions could not impress delegates and chance visitors as they do. Their effect is noticeably wholesome; they are an annually recurring inspiration.

Resolutions of the Convention of the Cath. Union of Mo.

Canonizations.

The divine guidance of the Church is shown in a manifold way in the constant insistence on those practical teachings and principles that produce saints. The official canonization of the exalted virtues and holiness of every saint is an added incentive for us to aim at the highest standard of Catholic life. By his pronouncements concerning the Holy Year of Jubilee and his constant appeal to the Christian world to avail itself of the spiritual privileges of the jubilee, the Holy Father has inspired us to a more practical Christian lives.

The Pope has, in this Holy Year, raised to the altars of the Church sainted men and women. One of these newly canonized saints, St. Peter Canisius, has done exceedingly much to preserve the priceless legacy of the Faith for the countries with which many of us are connected by ties of ancestry. We therefore express our gratitude to the Holy Father for these additions to the roster of the

saints and for placing before us these models of a holy Christian life.

Oregon School Law.

The Cath. Union of Mo. has always championed the God-given rights of the individual. We hail therefore with gratification the decision of the Supreme Court of the U. S., declaring unconstitutional the Oregon School Law, which sought to make compulsory the attendance of children, between the ages of eight and sixteen years, at public schools. The decision of the highest court in the land proves the correctness of the position of the Cath. Union on the rights of parents regarding the education of their children. We quote from the decision of the Court: "We think it entirely plain that the act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control."

Once more has the Supreme Court proven itself the bulwark of liberty. This should serve as a salutary admonition to every American citizen to oppose efforts to abolish or curtail the power of our Supreme Court.

Preparation for Intelligent Catholic Action.

The Popes have deemed it necessary to warn us in frequent letters of the evils of the times and of the false doctrines on which they rest. Our own Bishops have thought it helpful to urge specialists to study these questions and to write commentaries on them. Further, societies have been formed for the dissemination of such knowledge, and others, already established, have undertaken to spread it. Now, since falsehood can be overcome only by truth, and since such means to obtain and to spread it have been placed at our disposal, it seems that we, in a spirit of loyalty and obedience, should make use of the assistance thus offered us; that we should study the pronouncements of the Popes ourselves, that we should manifest a lively interest in our organizations, that we should read the commentaries on religious, social and economic questions given us by apt men, and should discuss these matters in an orderly manner under the guidance of our directors, so that we may be the better qualified for intelligent Catholic Action.

The Negro Problem and Catholics.

Since concerted efforts on the part of our people to promote the welfare of the Negroes in our midst were so long neglected, the organization of the St. Peter Claver Colored School Association of the Archdiocese of St. Louis is all the more worthy of our commendation. Building on the foundation laid by a group of Jesuit scholastics in St. Nicholas and other parishes, it is intended to provide educational facilities for colored children, thus extending to as many of them as possible the blessings of a religious training.

In bringing this latest endeavor to advance the best interests of the members of the colored race to the attention of its members the Cath. Union of Mo. wishes to impress on them the duty of assisting the various endeavors throughout the state, in St. Louis, Kansas City and elsewhere, to provide for the spiritual welfare of the Negroes in our midst. To lead all men to Christ is a most sacred obligation imposed on the Church by her founder, and it is our privilege to take part in this noble mission.

Resolutions of Convention of Catholic Union of Illinois

Central Bureau of the C. V.

We appreciate and recognize the splendid work of the Central Bureau of the Central Verein and therefore urge our societies and members to contribute without delay to the fund being raised to endow the Bureau.

* * *

Our Organization.

The success of state and national organizations depends on the work of the individual members of the local societies. We have a splendid, practical Christian program, fully worth our active support, and with harmonious co-operation obtaining in our local societies, our state and national organizations will be a powerful factor in defending our rights and in promoting the welfare of the masses.

Miscellany

The National Council of Catholic Men are contemplating a pilgrimage to Rome, which is to leave New York on the S. S. America, of the U. S. Lines, on September 19th. Members of the Men's Council in all parts of the country are being solicited to join the pilgrimage and to visit besides the Eternal City certain shrines in France.

According to the special interest of individuals for one part of Europe over another, certain optional routes for the homeward-bound journey may be chosen, granting opportunity to visit Naples or Venice, Munich and Cologne, London, Liverpool and Dublin.

While as far back as 1912, Rt. Rev. Msgr. Ruesing of Westpoint, Nebraska, turned over a paid-up policy of \$1000 to the Central Verein, with the intention of the proceeds going to the Bureau after his demise, an Illinois priest three years ago took out a life insurance policy for the same amount and the same purpose. He pays a premium of \$57.16 annually, sending the receipts to the Bureau as proof of living up to his promise.

It might be well if those of our lay members, who have thus far neglected to pay anything to the Foundation Fund, were to be made aware of such sacrifices on the part of priests for our cause.

Very much like *Central Blatt and Social Justice*, the Women's *Bulletin* is gradually winning recognition. Thus, Very Rev. Dr. Joseph Och, Rector of the Pontifical College Josephinum, at Columbus, Ohio, has quite recently complimented the Bureau "upon the splendid editorial tone of the *Bulletin*," adding: "It is really a worth while publication, one of the best Catholic periodicals I receive. There is evidently much painstaking labor in the collecting and editing of the choice bits of social news the *Bulletin* contains. I always read it with pleasure and to no little profit and information."

In the June issue of *Social Justice*, mention was made of the intention of the President of the C. V., Mr. Chas. Korz, to visit Boston in the interest of our organization. Regarding his trip to that city, Mr. Korz writes:

"My visit evidently made a favorable impression. I arranged for a large meeting in the fall, and was able to establish connections with Plymouth, where there is a German Foresters' Court. There is also another society in New Bedford. In time we should be able to establish contact with others . . ."

Mr. Korz also attended the celebration of the Silver Sacerdotal Jubilee of the Rev. Edward F. Schulte, of Passaic, N. J., Spiritual Director of the Staatsverband of that state, on June 9.

Free Leaflet No. XXXIV, "Exalting the School at the Expense of the Home," by Rev. Charles Bruehl, Ph. D., is meeting with very favorable reception. Rev. Henry Steinhagen, Pastor of St. Aloysius Parish, Philadelphia, Pa., adds to his request, to be sent 500 copies, the following comment:

"They are to be distributed at the Church doors on Sunday morning, after due attention shall have been called to the leaflet from the pulpit. It is a timely article bearing an important message, and it deserves general publicity and a wide circulation."

Sending a \$5.00 bill to the Bureau recently, R. D. A. Diederich, assistant to Rt. Rev. Peter Biermann, of Evanston, Ill., writes:

"Perhaps at some later date, when reading again your needs, I may send you a check to show that I have picked up your S. O. S. message and that I am willing to give whatever relief I can. What I am giving now, and whatever I may give in the future, is and will be given as an encouragement to you and as an appreciation of the noble work the Central Verein is doing."

The last edition of The Hymn Card, published by the Bureau chiefly for use in prisons and other public institutions, having been exhausted, a new edition was printed on June 15th. All the 5,700 copies of this card, containing seventy Catholic hymns, have thus far been distributed.

The Farm Home

(Concluded from p. 121)

house with a sink in the kitchen, running water and other comforts, desirable enough in themselves. Mrs. Atkeson insists that the real happiness of a home has little to do with the physical comforts and equipment. "It is a matter of the spirit rather than of the body," she writes, "and its presence is to be felt rather than seen. It springs largely from a sense of justice and mutual understanding among the members of the family, and the co-operation which leads each one to work for the good of all. It is a little community in which every one, from the head of the house to the baby, is allowed to have his own personality and his likes and dislikes and his share in the good things of the home, and yet is expected to perform his proper service for the happiness and well-being of those around him, and when necessary to sacrifice his own desires for the general good. It is this sense of responsibility resting upon each member, which makes the farm home such an excellent training school for children. Each child learns to work without thought of personal regard, and to execute from day to day the small tasks as faithfully as if they were great ones."

These things make of the farm home an institution for character building, whose principal is the mother, the educator not merely of the men and women who remain on the land, but also of those who leave it for the city, which looks to the rural section for new blood. If for no other reason than for the sake of this one, the "little fortress of the family among the fields," as Mrs. Atkeson calls the farm home, demands our interest and solicitude.

The wife of a subscriber in Washington, D. C., writes: "I must learn to read German, because the German articles are the only ones I fail to read in the C. B. I will admit, that one must become educated up to the standard of the monthly, but it is well worth while to do that, and thoroughly enjoy the articles."

Aus dem C. V. und der C. St.

Rev. G. W. Seer, Prot. Ap., Dubuque, Ia.

Rev. Dr. Jol. Sch, Columbus, O.

J. Korz, Butler, N. J.

Theo. Hammerte, Reading, Pa.

Wm. Engelen, S. J., Toledo, O.

A. J. Münch, St. Francis, Wis.

Ch. Matt, St. Paul, Minn.

J. Ruemmann, St. Paul, Minn.

B. Dielmann, San Antonio, Tex.

Kentel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anzeigen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Unsere Vorfahren sagten: Jeder Stand hat seine Ehre; läßt man vom Nährstand, Wehrstand und Lehrstand Anfangsbuchstaben weg, so bleibt bei allen dreien E h r l i d übrig. In Wahrheit geben die nährnde Arbeit, wehrende Kraft und die lehrende Weisheit Ehre, und jeder Stand ein Ehrstand, weil er in seiner Ehre steht.
Prof. Dr. Otto Willmann.

Auf dem Wege des Paternalismus.

Vor etlichen Jahren münzte der bekannte in England lebende katholische Schriftsteller Hilaire Belloc den Ausdruck „The Servile State“. Es ist der Titel des Buches, in dem er die Befürchtung ausspricht, daß der Staatssozialismus werde völlig zur Herrschaft gelangen und die Massen als gutversorgte Proletarier den Tag hinein leben lassen.

In einer seiner trefflichen Abhandlungen über die Fragen, die Rev. Dr. Carl Bruehl wöchentlich im Milwaukee „Excelsior“ veröffentlicht, behandelt der bekannte Theologe das gleiche Problem, indem er die Gefahr der Unterdrückung der Freiheit wie der Unabhängigkeitsdranges im Menschen durch den Paternalismus hinweist. Dabei kommt er auf die Frage des bekannten Soziologen Ryan diesen Fragen gegenüber zu sprechen. Nun sind die Ausführungen des Dr. Bruehl von so allgemeiner Bedeutung, daß sie es verdienen, einem Leserkreise bekannt zu werden, der sich, wie der unsere, eingehender mit diesen Fragen beschäftigt. Er schreibt:

Der sogenannte Sklavenstaat, so wie er zur Zeit des Antisemitismus bestanden hat, ist deshalb in unserer Zeit keine Unmöglichkeit. Er würde sich nach und nach auf dem Wege des Paternalismus entwickeln. Alle Gebiete würden schließlich verstaatlicht werden und jeder würde mit der Zeit ein Beamter oder Diener des Staates. Um so eher wird dies eintreten, da die moderne Gesellschaft der Organisation ermangelt und somit einer Vereinheitlichung wesentlichen Hindernisse entgegenstellen würde. Es liegt dieser Zug der Zeit und durch den Krieg ist derselbe noch um ein Bedeutendes verstärkt worden.

Nun hat jüngst Dr. Ryan in einem Vortrag auf diese Bedenken hingewiesen. Die Warnung ist ganz und gar zeitgemäß. Er lenkt damit in die Bahnen ein, die konstant vom Central-Verein begangen wurden. Von Anfang an war dieser jedem Schein von Paternalismus abgeneigt. Es ist gut, daß die Opposition gegen Verstaatlichung durch die Zuwachs von Macht, die unzweifelhaft hinter Dr. Ryan verstärkt wird. Man muß sich aber doch etwas über die Schwärzung des gelehrten Herrn wundern. In letzter Zeit wollte es nämlich scheinen, als ob derselbe stark dem Paternalismus zutriebe. Dr. Ryan hat Grundsätze ausgesprochen, die leicht in paternalistischem Sinne ausgebeutet

werden könnten. Es wäre geradezu lächerlich, den muthwilligen Vorkämpfer der Rechte des Arbeiters in irgend einer Weise verdächtigen zu wollen. Man hat zwar, und das auch in katholischen Kreisen, bisweilen die Befürchtung ausgesprochen, daß er dem Sozialismus in die Hände arbeite. Solche Befürchtungen entbehren jeglichen Grundes. Sie sind absolut gegenstandslos. Der Standpunkt, den der gefeierte Sozialreformer einnimmt, ist unzweideutig und hat mit Sozialismus nichts gemein.

Wohl aber ist Dr. Ryan Vertreter des Wohlfahrtsstaates. Das ist sein gutes Recht, denn es entspricht ganz der katholischen Auffassung. Nun ist es aber nicht immer leicht, scharf die Grenze zu ziehen zwischen dem Wohlfahrtsstaat und dem paternalistischen Staat. In der Vergangenheit hat es nun zuweilen geschienen, daß im Interesse der allgemeinen Wohlfahrt Dr. Ryan geneigt sei, das Recht des Staates zu überspannen. Er war Feuer und Flamme für Mindestlohn-gesetzgebung; er trat ein für den Kinderarbeitsverbot; er wirkte für ein Arbeiterpensionsgesetz; er verteidigte als zu Recht bestehend das vielumstrittene Prohibitions-gesetz und erklärte dasselbe im Gewissen bindend, und zwar alles das auf Grund des Rechtes, das der Staat hat, das allgemeine Wohl zu fördern. Gewiß, hat der Staat nicht nur dieses Recht, sondern sogar die Pflicht. Doch gerade hier muß man ungemein vorsichtig sein, will man nicht dem Staate Zugeständnisse machen, die man später zu bereuen hat. Doch die Erklärung, die er jüngst abgegeben hat, beseitigt alle Befürchtungen. Solange die fundamentalen Grundsätze richtig sind, braucht man um spezielle Anwendungen nicht allzu besorgt zu sein.

Somit Rev. Dr. Brühl. Wir dürfen jedoch nicht vergessen, daß während Windthorst, Hertling u. a. unter den Gründern des Centrums an den theoretischen Erwägungen gegen den Staatssozialismus festhielten, ihre Nachfolger unter dem Einflusse Huges d'Esme Vor-schub leisteten. Zum Schluß förderten die Katholiken das von Bismarck, dem Centralisator, begonnene Werk in Gesellschaft der unter dem Banner des Revisionismus kämpfenden Sozialisten. Daß Marx unter Ebert Reichskanzler war, ist das Ergebnis einer historischen Entwicklung, gegen die Bischof Korum von Trier vergeblich seine warnende Stimme erhoben hatte.

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Der Albertus Magnus Verein zu St. Francis und der C.-V.

Die Mitglieder des Central-Vereins sollten das St. Francis Seminar, zu Milwaukee, in treuem Andenken behalten. Ermöglichte doch unsere Vereinigung den Bau dieser Anstalt, wenigstens in etwa. Denn schon damals machte die Gleichgültigkeit, die nun auch wieder die Fundierung der Central-Stelle hindert, Schwierigkeiten. Zudem pflegt der akademische Albertus-Verein, der nun sein zweiundfünfzigstes Jahr beendet hat, die deutsche Sprache und deutsche Literatur mit Liebe und Eifer. Es wurden während der letzten zwei Semester von seinen Mitgliedern nicht weniger als dreiundfünfzig Reden und Vorträge in deutscher Sprache gehalten, und außerdem fünfundzwanzig Deklamationen vorgetragen. Es wurden vier außergewöhnliche Versammlungen abgehalten, deren eine dem Andenken Friedrich Schillers gewidmet war.

Bemerkt sei, daß drei der Vorträge sich mit der Allentowner Versammlung befaßten. Rev. J. Feider, damals noch Präsident des Vereins, berichtete über die General-Versammlung zu Allentown. Im fünften Vortrag besprach Hr. C. J. Eschweiler die Festpredigt des Erzbischofs Meßmer, während Hr. J.

Bei der bei einer anderen Gelegenheit hervorragende Gedanken aus der Festrede Dr. Carl Bruehls: „Die geschichtliche Friedensmission der Kirche“ erörterte. Wie denn dieser treffliche Verein, der seit zwölf Jahren dem C.-B. angeschlossen ist, überhaupt dem Programm des Central-Vereins dauerndes und eingehendes Interesse entgegenbringt. Das erhellt auch daraus, daß sein Jahrbuch für 1924—1925 eine Seite der „Sache des Central-Vereins“ widmet.

Hr. C. J. Eschweiler, Vertrauensmann der Central-Stelle im Albertus-Verein, schreibt unter dieser Ueberschrift:

„Ueber die Thätigkeit des Albertus-Vereins in Bezug auf den Central-Verein läßt sich folgendes sagen: Während der letzten Sommerferien hat der hochwürdige Herr Jacob Reider den Albertus-Verein bei der zu Allentown, Pa., stattgefundenen Generalversammlung des Central-Vereins vertreten. Er hat uns zu Beginn des neuen Schuljahres in einer sehr interessanten Rede eingehend über den Verlauf der Versammlung berichtet und besonders hingewiesen auf die Begeisterung für die gute Sache, von der alle Teilnehmer durchdrungen waren. Der Albertus-Verein ist dem Staats-Verband von Wisconsin Dank schuldig, da er die Kosten der Sendung unseres Delegaten bestritt.

„Der Central-Stelle des Central-Vereins sind wir zu großem Danke verpflichtet für so manche lehrreiche und interessante Broschüre und so manches Flugblatt über soziale Fragen. Es wurden uns zugesandt 50 englische und 60 deutsche Abschriften der Beschlüsse der Allentowner Versammlung, außerdem noch 25 Broschüren betitelt: „How I Have Studied the Social Question.“ Ferner erhielten wir zur Vertheilung an alle Mitglieder eine genügende Anzahl von Flugblättern, die wichtige Fragen der Gegenwart behandeln, wie z. B.: „How a Catholic Feels About it“; „The Need and Means of Social Study“; „Is Federal Control of Schools Desirable?“ und „The Evils of Mixed Marriage“. Von großem Interesse war auch der offizielle Bericht über die 68. General-Versammlung, die am 24. bis 27. August 1924 zu Allentown abgehalten wurde. Die Begeisterung, mit welcher die verschiedenen Flugblätter und Broschüren von den Mitgliedern aufgenommen wurden, ist ein erfreulicher Beweis für das große Interesse, das der Albertus-Verein der Thätigkeit des Central-Vereins entgegenbringt.“

Zum Schluß erklärt Herr Eschweiler:

„Der Central-Verein entfaltet auf allen Gebieten des sozialen Lebens eine große Thätigkeit, die allgemeine Anerkennung verdient. Ein solcher Eifer von Seiten der katholischen Laien ist für uns zukünftige Priester eine wahre Freude und soll uns anspornen, diese Bestrebungen auch jetzt schon als Studenten thätig mit zu unterstützen, ihnen aufmerksam zu folgen und später als Priester ihnen mit Wort und That unter die Arme zu greifen.“

Als der edle Salzmann sich an den C.-B. um Unterstützung wandte für den Neubau des Seminars, ahnte er wohl kaum, daß auch nach sechzig Jahren noch die von ihm angeknüpften Beziehungen zwischen jener Anstalt und unserem Verein bestehen würden. Der Albertus Magnus - Verein ist das Bindeglied zwischen beiden.

Aus der Missionspost der C. St.

Welchen Werth selbst verhältnismäßig geringe Summen für den Missionar darstellen, beweist ein Satz aus dem Briefe des Apost. Miss. P. Meinolphus Hueffer, O. F. M., der unter dem 2. Juni aus Singhien in China schreibt:

„O, wie hoch erfreut war ich, als vor einigen Tagen Ihr Chek von 59 Dollar eintraf. Derselbe ermöglicht es mir, den größten Theil der Schulden, die ich in letzter Zeit nothgedrungen machen mußte, abzutragen. Darum tausend herzlichsten Dank dafür.“

„Eine Ehrenschuld, eine Nothwendigkeit!“

Unter dieser Ueberschrift bricht der hochw. F. Markert, S. B. D., Schriftleiter des „Amerikanischen Familienblatt und Missionsbote“, in der Juli-Ausgabe der von der Gesellschaft v. Göttlichen Wort herausgegebenen Zeitschrift eine Lanze für die C. St. den Stiftungsfonds. Klipp und klar erbringt Markert den Beweis für seine Behauptung, daß der Fonds geradezu eine „Ehrenschuld“ der deutsch-amerikanischen Katholiken sei.

Doch nicht genug damit, daß das „Familienblatt“ in so unzweideutiger Weise unserem Volke diese Pflichten ans Herz legt; Hr. Markert erbot sich außerdem, Aufsatz als Freies Flugblatt zu drucken, was die C. St. gerne annahm, in der Erwartung, die Herstellungskosten zu decken. Unter dieser Voraussetzung gab sie Rev. Markert die Bestellung auf zehntausend Exemplare der Flugchrift. Mit ihnen zugleich traf doch ein Brief ein, mit der Erklärung, eine Vergütung werde nicht erwartet.

Bei den hohen Preisen für Drucksachen handelte sich hierbei um ein ansehnliches Geschenk. Schätzen die in dem Aufsatz ausgesprochene Gesinnung hoch sind wir nicht weniger erfreut über die hochherzige Wendung. Hr. Markert sowohl als auch der Gesellschaft vom Göttlichen Worte wird am besten gedankt in diesem Falle durch Befolgung der Anregung, den Fonds endlich zum Abschluß zu bringen.

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Minnesota und Oregon leisten abgemachten Betrag Stiftungsfonds.

Den ersten zwei Staatsverbänden, die den gesprochenen Beitrag zum Stiftungsfonds der C. St. geleistet haben, Texas und New Jersey, haben nun die Verbände von Minnesota und Oregon hinzugesellt. Kurz vor dem 30. Juni, an dem das Geschäftsjahr der C. St. zum Abschluß gelangt, empfing der von Hrn. Joseph Pohl, Sekretär des Staatsverbandes Oregon, einen Chek, der die Beisteuer dieses Verbandes auf \$958.25, oder etwas mehr als \$2.52 pro Mitglied, bringt. Hr. Frank Jungbauer, Sekretär des Minnesotaer Verbandes, übersandte um dieselbe Zeit Cheks im Gesamtbetrag von \$4,120.70, wodurch der Verband seine Leistungen auf die abgemachte Summe von \$30,000.00 erhöhte. Und diese Summe abliefern zu können, mußte man \$738.42 borgen, eine Reihe von Vereinen mit ihren Beiträgen noch rückständig ist. Die Beamten des Staatsverbandes sind jedoch entschlossen, die säumigen Vereine zur Leistung des Fehlbetrages anzuklagen, ja, sie, wenn möglich, zu veranlassen, \$2.50 pro Kopf Mitglieder einzubezahlen. Thatsächlich hat man „Vereinboten“, dem Organ der Unterstützungs-Gesellschaft und des Staatsverbandes, die Liste der säumigen Vereine, mit den betr. Rückständen, veröffentlicht. 20 Einzelne mehr als \$2.50 gegeben haben (z. B. John Breuner, St. Cloud, der \$1000.00 spendete) ein Mehr bleiben. Auf ähnliche Weise waren fünf die Vereinsbeamten in Texas und New Jersey strebt, die Fehlbeträge einzusammeln.

Diese Verbände haben ein Beispiel gegeben, ernstlich zur Nachahmung empfohlen wird. In mehreren anderen Staaten ist man ebenfalls bemüht,

mlungen zum Abschluß zu bringen. Es fehlen immer noch an die \$90,000, soll auch nur die Restsumme von \$250,000 erreicht werden. Deshalb darf niemand sich mit dem Erreichten zu verträufeln; es heißt weiterarbeiten bis das gesteckte erreicht sein wird.

Nicht knausern!

Während manche unserer Staatsverbände noch immer mit einem Jahresbeitrage von zehn Cents auskommen suchen, erhebt selbst der Staatsverband von Nord-Dakota, der zum größten Theil aus Farmern besteht, die in elf Jahren nicht mehr als zwei gute Ernten hatten, einen Beitrag von fünfunddreißig Cents. Dieses Beispiel sollte doch wohl andere Staatsverbände dazu bewegen, mit einem Herkommen zu rechnen, das aus dem letzten Jahrhundert stammt, zu einer Zeit, als die Kirchengänger Sonntags noch nichts in den Klingelbeutel zu werfen pflegten.

Staatsverband Texas, dessen Mitglieder auch gerade in Luxus schwimmen, erhebt einen Jahresbeitrag von einem Dollar, während die Katholische Union von Missouri es nach und nach auf fünfzig Cents gebracht hat.

Tod des hochw. Msgr. S. J. Goebel, Pittsburg.

Am 7. Juni hätte, dem Programm gemäß, der hochw. Msgr. S. J. Goebel, Pfarrer der St. Bonifatius-Gemeinde in Mt. Oliver (Pittsburg), Pa., und Vicararius des Allegheny County Verbandes, bei der Bonifatiusfeier dieses Verbandes in Millvale das Wort zu lehren sollen. Doch etliche Tage zuvor starb er, und am 3. Juni ereilte ihn der Tod. Die Beerdigung erfolgte am 8. Juni. Der Bischof von Pittsburg, der hochw. Hugh Boyle, celebrierte das Pontifikal-Requiem.

Msgr. Goebel war am 19. März, 1853, zu Niederhelten Westfalen geboren. Am 17. Mai 1872 kam er ins Kloster und setzte seine in Olpe und Attenden gepflogenen Studien im St. Vincenz Seminar zu Beatty, Pa., fort. Am 21. April, 1876, zum Priester geweiht, wirkte er der nach als Seelsorger in New Castle, Connellsville, und der Marien-Gemeinde im Westend (Pittsburg). Hier war er 21 Jahre lang tätig, bis er im November, 1897, von der St. Josephs-Gemeinde zu Mt. Oliver berufen wurde. Er stand unserer Bewegung wohlwollend gegenüber.

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Wünschen dem Central-Blatt Glück.

Das zu Buffalo herausgegebene Wochenblatt „Aurora und christliche Woche“ entbietet dem Central-Blatt zum Beginn des 18. Jahrgangs seinen Glückwunsch. Es veröffentlicht einen Theil unseres im ersten Hefte des neuen Jahrgangs veröffentlichten Antwortes, mit der Erklärung:

„Die „Aurora“ entbietet dem C. Bl. unter Anerkennung der Verdienste um die unentwegte Hochhaltung und Verwirklichung der Prinzipien der christlichen Sozialpolitik gegen die Mächte des trassen Materialismus aufrichtigen Glückwünsche, verbunden mit dem Wunsche für immer neuen Erfolg.“

Auch der St. Pauler „Wanderer“ spricht die Hoffnung auf weiteren Erfolg aus, und wiederholt die Empfehlung der Schriftleitung des Central-Blattes, Leser möchten „von Zeit zu Zeit neue Abonnentengewinnen“, insbesondere aber unsere Zeitschrift in Bibliotheken einführen.

Aus den Staatsverbänden.

16. General-Versammlung des Staatsverbandes Kansas.

In jener Stadt des Staates Kansas, in der der Benediktiner-Orden von neuem seine außergewöhnliche Lebensfähigkeit beweist durch die zahlreichen Erziehungsanstalten, die dort die Höhen am Missouri krönen, fanden sich am 24. Mai die Delegaten der Vereine, welche den Staatsverband Kansas bilden, zu dessen 16. General-Versammlung zusammen. Vor Jahresfrist hatte Rev. P. Damian Lavery, O. S. B., Pfarrer der St. Benedictus-Gemeinde zu Atchison, eingeladen, und nun waren aus 18 Städten und Ortschaften des Staates die Männer gekommen, um hier unter dem Banner des Hl. Benedictus zu tagen.

Der Festgottesdienst fand in der dicht am Kloster liegenden Pfarrkirche statt, während die Geschäftsversammlungen in dem großen Turn- und Festsaal des St. Benedict College abgehalten wurden. In der ersten Delegaten-Versammlung verlas der Präsident, Sr. Michael Mohr, seine Botschaft, die u. a. den Ausbau der Distriktsverbände und die Mitarbeit mit der C. St. empfiehlt. In demselben Raum fand nachmittags die Katholiken-Versammlung statt. Die Hauptrede hielt der Leiter der C. St., Sr. F. P. Kengel; er sprach über die Pflicht zur sozialen Thätigkeit. Als Ehrengast war der hochw. Abt Martin Beth zugegen, der die religiöse Grundlage jeder katholischen Thätigkeit hervorhob und so die Gedankengänge des Vorredners vertiefte. Auch beehrte der Abt, dessen hochbetagter Vater viele Jahre hindurch Präsident des St. Josephs-Vereins zu Atchison war, die Delegaten durch seine Betheiligung am Festmahle, das abends in der St. Louis College Hall von den Frauen der Gemeinde aufgetragen wurde. Er hielt auch bei dieser Gelegenheit wiederum eine Ansprache. Toastmeister bei dem Bankett war Rev. Damian Lavery, der den Festpräsidenten Charles Jalk, den Staatsverbandspräsidenten M. Mohr und andere aufforderte, Ansprachen zu halten.

Die Stunden nach Schluß der Katholikenversammlung bis zum Beginn des Festmahls waren einer Rundfahrt durch die Stadt und Umgebung gewidmet. Dabei drängte sich den Theilnehmern vor allem auf, was die Söhne des Hl. Benedict und die Nonnen seines Ordens hier in kaum mehr als sechszig Jahren geleistet haben. Die Operette „Mitado“, die abends von den jugendlichen Schülern von Maur Hill aufgeführt wurde, bewies sodann, daß auch die überlieferte Fähigkeit der Jugendzucht den Patres am Missouri zu eigen ist.

Am Montag Morgen wurde das feierliche Todtenamt für die verstorbenen Mitglieder des Verbandes abgehalten. Ihm folgte eine Delegatenversammlung, die die Wahl der Beamten für das neue Geschäftsjahr vornahm. Erwählt wurden: Rev. J. J. Grueter, Andale, Kommissarius; Michael Mohr, St. Marks, Präsident; Ben Engelbrecht, Andale, Vize-Präsident; John A. Sülentrop, Colwich, Sekretär; Joseph Herbert Sr., Ellis, Ric. Zimmesh, Mt. Hope, und J. B. Kluth, Atchison, Mitglieder der Exekutive.

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Staatsverband Nord-Dakota hält vielversprechende Tagung ab.

Der „Nord-Dakota Herald“ leitet seinen Bericht über die am 17. und 18. Juni zu Harvey abgehaltene Generalversammlung des Staatsverbandes Nord-Dakota mit dem Satze ein: „Ohne sich von der üblichen Feststimmung hinreißen zu lassen, und ruhig erwägend, was alles auf dieser Generalversammlung geschehen ist, um bleibende Werthe zu schaffen, wird ein jeder Theilnehmer uns zustimmen, wenn wir diese Tagung als eine der verheißungsvollsten bezeichnen.“ Das war sie sicher. Denn selten war die Zahl der anwesenden Priester so groß, und wohl nie waren so viele Delegaten unter so großen Schwierigkeiten zusammen-

gekommen, wennschon nicht wenige durch Regen und unfahrbare Straßen zur Umkehr gezwungen wurden, die sonst die Zahl der Teilnehmer um ein bedeutendes vermehrt haben würden. Des weiteren kam auf der Versammlung die bisher kaum geschätzte Tatsache zur Geltung, daß der junge Frauenbund bereits neun Vereine zählt und sich als Organisation zu fühlen und zu bethätigen beginnt; die Konvention des Staatsverbandes nahm diese Entwicklung mit Freuden wahr und bewillkommnete den erstarkenden Schwester-Verband. Zu alledem kommt, daß nicht nur Msgr. John Baker, General-Vikar der Diözese Fargo, in der herrlichen Festpredigt die Gelegenheiten, die sich dem Staatsverbande im Laienapostolat bieten, hervorhob, sondern auch daß der hochw. James O'Reilly, Bischof von Fargo, vom Altare aus in einer Ansprache zum ersten male seit Gründung des Verbandes auf einer Konvention die Delegaten aufs herzlichste begrüßte, sein Wirken würdigte und ihm Glück wünschte zu seinen Berathungen und Arbeiten.

Der Verband zählt zur Zeit rund 1400 Mitglieder. Im verflossenen Vereinsjahr hat sich der Verein in Kalien angeschlossen, und während des Jahres haben die vier Distriktsverbände Katholikentage abgehalten. Das feierliche Hochamt am Mittwoch morgen zelebrierte der hochw. P. Augustin Jor, D. S. B., von Karlsruhe, unter Assistenz. Außer dem hochw. Bischof waren acht Priester anwesend. Am Nachmittag war zuerst eine kurze Parade, worauf die Massenversammlung eröffnet wurde. Festpräsident John F. Strauß, der sich um den Erfolg der Konvention verdient gemacht, führte den Vorsitz. Reden bzw. Ansprachen hielten: Mahor L. B. Molander (Begrüßung); Rev. Clemens Dimpfl, D. S. B., Mandan (Begrüßung im Namen des Pfarrers Rev. A. B. Woeste und Ansprache über den Frauenbund); Hr. Paul Goldade, Rugby (Erwiderung der Begrüßungen); Rev. J. Schoenfelder, Rugby (Die Lage der Katholiken in Russland); Hr. Aug. F. Brodland, Hilfs-Direktor der C. St. (Reasons for Concerted Christian Action); Hr. M. Areg, Organisator der Unterstützungs-Gesellschaft und des Staatsverbandes Minnesota, (Unsere Vereinsbewegung); Rev. C. Ed. Anamoose, N. D., (Catholic Societies for Young People). — Eine weitere Ansprache, die für die Nachmittags-Versammlung angefertigt war, hielt Hr. F. Schuchard, Dickinson, Schriftleiter des „Nord Dakota Herald“ und des „Catholic Banner“, in der Abendsitzung; er behandelte das Thema Kath. Presse, mit besonderem Hinblick auf die beiden erwähnten Blätter, deren letzteres gewisse Pflichten des Staatsverbandes ist. Die Delegaten verpflichteten sich, Abonnenten für das Banner zu werben. Präsident Martin Klein empfahl in seiner Jahresbotschaft den Ausbau der Distriktsverbände, Unterstützung des Legislatursomitees, Abonnement auf das Central-Blatt und eifrige Mitarbeit mit der C. St.

Das Resolutionskomitee (Vorsitz Rev. P. Hermann Mandry, D. S. B., Richardson) unterbreitete am Donnerstags Morgen seinen Bericht und empfahl, daß die Beschlüsse in englischer und deutscher Sprache sämtlichen Vereinen zugesandt werden sollen. Sie behandeln: Stuhl Petri; Zeugnissprechungen; Vereine und Laienapostolat; Schule und Erziehung; Presse. Gewisse Vorschläge, die auf Abänderungen der Satzungen des Verbandes hinielen, wurden nach langer heißer Debatte verworfen. Dem Referat des Hrn. Brodland über die Tätigkeit der C. St. lauschten die Delegaten mit gespannter Aufmerksamkeit; die mit der Reise des Vertreters der C. St. zur Konvention verbundenen Unkosten wurden durch eine am Mittwoch Nachmittag in der Massenversammlung aufgenommene Kollekte gedeckt. Richardson wurde als Festort der nächstjährigen Versammlung gewählt. Die gewählten Beamten sind: Geistlicher Führer: Rev. Clemens Dimpfl, D. S. B., Mandan; Präsident: Martin Klein, St. Anthony; Vize-Präsident: John Wahl, Karlsruhe; Sekretär: Fred Schuchard, Dickinson; Schatzmeister: Paul Sand, Balta. Voraussichtlich wird der

Verband durch einen Priester und einen Laien auf der Generalversammlung des C. B. in Cleveland vertreten sein. — Alles in allem läßt die Versammlung eine gedeihliche Weiterentwicklung des Verbandes erwarten.

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Tagung des Staatsverbandes Oregon günstig verlaufen.

Die heutige Tagung des jungen Staatsverbandes Oregon nahm einen recht erfreulichen Verlauf. Delegaten bewiesen einen erfrischenden Arbeitsseifer und das Arbeitsprogramm für das neue Jahr bewies, daß der Verband sich nicht scheut, neue Aufgaben zu ergreifen. Wir entnehmen dem gedrängten Bericht des Hrn. Joe Pohl, Sekretär des Verbandes, zu stellen hat, folgendes:

Der Benjamin unter den Staatsverbänden hielt am 21. Juni seine jährliche Generalversammlung in naturhohen Jordan ab. Wir können keinen Bericht senden, der so gewaltige Erfolge und Arbeiten zeigen würde wie es die großen Staatsverbände im Osten thun können, denn wir sind ja nur ein kleines, ja das kleinste Häuflein der Reihe der Verbände. Wer aber mit den Verhältnissen hier in Oregon vertraut ist, der wird begreifen, weshalb nicht so ans Licht treten können wie unsere Bruderverbände.

Doch wie dem auch sei, gute Arbeitsleistungen undfolge haben auch wir zu verzeichnen. An erster Stelle möchte ich erwähnen, daß wir unsere Ehrendank dem Central-Verein und der Central-Stelle gegenüber abgetragen haben, indem wir die uns zugedachte Summe voll aufgebracht haben. Dann haben wir es erreicht, daß durch unsere Bemühungen das vorgeschlagene Kinder-Arbeit-Amendement in der Oregoner Legislatur verworfen wurde. Ferner haben während des Jahres, wie auf der Generalversammlung berichtet wurde, in den Versammlungen der einzelnen Distrikte eine durch ausgewählte Redner soziale und volkswirtschaftliche Fragen erörtert, und die Generalversammlung empfahl dringend die Abhaltung solcher Vortragsversammlungen auch in Zukunft.

Eine neue Tätigkeit, die sich der Verband widmen im eben begonnenen Vereinsjahr, ist die Anstellung Katechisten in priesterarmen Gegenden, wenn dort geistige Kräfte gefunden werden können; andernfalls werden Vereine, unter der Ägide des Staatsverbandes, Katechisten in solche Gegenden entsenden. Es ist dies vielleicht das derartige Vorgehen in Ausführung des Beschlusses der Allentowner Generalversammlung des C. B. Einer deren Anregung der Allentowner Versammlung entspringt die Konvention nicht, trotzdem sie befürwortet worden ist — nämlich die Abänderung des Namens in Central-Verband von Oregon. Mit dieser Ausnahme wurden die revidierten Satzungen angenommen. Der Name D. K. K. Staatsverband von Oregon wurde beibehalten. Die Anregung, die Delegaten zur Generalversammlung des C. B. zu entsenden, konnte nicht gutgeheißen werden, da die Mittel zur Freisetzung der hohen Unkosten nicht zur Verfügung stehen. Die Beamten für das laufende Jahr sind: Kommissar Rev. J. G. Scherbring, Shaw P. D.; Präsident: Hr. J. Saalsfeld, Salem; Vize-Präsident: Frank A. Bell, Smith; Protokollirender Sekretär: August Moorm Schaw; Korrespondirender und Finanz-Sekretär: J. Pohl, Mt. Angel; Schatzmeister: Andrew C. Weber, Portland.

Die Geschäftsverhandlungen wurden am Samstag, 20. Juni, erledigt, während der zweite Tag der Generalversammlung einem Katholikentag und Volksfest gewidmet war.

Auch unsere Brüder im westlichen Kanada rufen sich. Ende Juni fand zu Allan der Distrikts-Katholikentag der St. Josephs Kolonie in Saskatchewan statt.

Aus Columbus, Ohio, schreibt Herr John Holzner: „Ich fühle mich verpflichtet, Ihnen zu schreiben, daß ich das Central-Blatt immer mit Ungeduld erwar-